THEMIS AUREA.

THE

LAWS

OF THE

FRATERNITY

OF THE

ROSIE CROSSE.

Written in Latin by Count
MICHAEL MAIERUS,
And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers.

——Quæ non fecimus ipsi
Vix ea nostra voco——

Whereto is annexed an Epistle to the Fraternity in Latine, from some here in *ENGLAND.*

LONDON,
Printed for *N. Brooke* at the Angel in Cornhill: 1656.

To the most excellently Accomplish't, The onely Philosopher in the present age: The Honoured, Noble, Learned, ELIAS ASHMOLE, *Esq.*

SIR,

SO few and precious is that number of the sons of wisdom, which the Creator (as so many Jewels) hath laid up in his Treasury from the beginning, for the adornation of the World, as that more then one cannot be afforded to stand as a Golden Candlestick

for the holding forth that Lucerna Dei *to the ſons of men, by the light whereof the moſt recluſed Myſteries, both naturall and divine, may in ſome meaſure (ſuch as is fit for us to know while we remain in theſe earthly tabernacles) be diſcovered to thoſe diligent & humble ſeekers who make it their buſineſs to ſearch after the knowledge of the Creator in the works his hands have made.*

That this was the principall end and deſign of the divine goodneſs in beſtowing your ſelfe upon the world, we are fully convinced by thoſe Scintillations which our eyes (dim as they are) have ſeen darted from that

that uxor ſolis *which hath its habitation in your breaſt: and although we ſhould be fruſtrate of our ends in the preſent deſign, tis an happineſs great enough that we have lived at ſuch a time, and in ſuch a place as hath given us the opportunity to know and be acquainted with a man in whoſe boſome God hath ſo abundantly ſtored up the treaſures of all ſorts of wiſdom and knowledge. The main of our wiſhes are that we may ſo acquit our ſelves as that you may have no cauſe to repent of thoſe kindneſſes and reſpects wherewith you have or ſhall honour*

Your ſervants,

N. L. T. S. H. S.

The Preface.

THe Goddeſs *Themis* after the Deluge being asked of *Deucalion* and *Pyrrha*, how Mankind ſwept away with the overflowing of the Waters, ſhould again be reſtored and multiplied, commanded them to throw over their heads the Bones of their Great Mother: the which Oracle they rightly interpreted concerning the ſtones of the Earth, and thereby attained their deſired end; For which cauſe *Themis* was afterwards accounted the firſt Promulgatrix of Laws. But without doubt Her anſwer was not thus underſtood by the ancient Poets, who ſuppoſed that ſhe rather meant that Mankind was generated by two ſtones, the Male, and the Female, whence proceeds the wonderfull multiplication

cation of that Golden Medicine: For the Man *Deucalion*, and his Wife *Pyrrha* are the *Gabritius* and *Beia*, the Sun and the Moon, which two by projection of their Specifick ſtones can multiply even to a thouſand. *Pyrrha* within is ruddy, not unlike the colour of Fleſh, although Her outward garments are white, and ſome have named Her according to her cloathing: *Deucalion* is a Lyon, not in body, but ſpiritually; not in ſhape, but operation; becauſe He is ſo cruell to his Wife that he kils her, and then bewraps her with his bloody mantle. But very few have attained the true knowledge of the Oracle; ſince moſt men apprehend it to be only an Hiſtory, and thence draw ſome wholſome Morals, which here have no place, neither were they ever intended.

And now this Title is vindicated *viz.* why we call it the *Golden Themis* which

which I Dedicate to the *Courteous Reader.*

For seeing it is as much the Property of a man to reason, and judiciously to determine, as it essentially belongs to a bird to fly, or an horse to run and traverse the Fields; we would not impose on any, or seem to deprive them of their native freedome by captivating any ones Iudgement.

It is said of the whetstone, that being it selfe blunt, yet it sharpens other things; and though the Steele and flint have not actually fire in them, yet being struck against each other, they mutually send forth sparkes; give me leave (I pray thee) to apply. For if thou reapest any profit hereby, I shall think my self to have been serviceable.

Be Candid and *Farewell.*

Viris clariſsimis, ſapientiſſimis & verè Philoſophis, Fratribuſq; conjunctiſſimis

R. C.

S. P. D.

Theod. Verax.
Theophil. Cælnatus.

CUm oculi noſtri Humum & Terrena quælibet deſpicientes, in Altum paulò ſublati eſſent, aciem collectis unà radiis fixerunt, ut Cœlum & Æthera ſin minus penetrare, ad illa tamen ſine piaculo collimare poſſint; etenim apud nos haud leve habebatur ſolatium, intueri raptiùs, & mirari ea quæ capere non licuit; & ſanè Æmulatio tantùm pia erat, eò non niſi impetu ferri, quò conſultiùs ire metuimus: penna noſtra dum humilis ſortè pulverem tutò excitaſſet, ſed ambitioſo

bitioso admodum volatu ruinam vereatur, cadat tamen in aquas, ut Audaciæ crimen eluat; immò cadat in aquas quæ solum longè superemineant; adeò ut aliquâlis fuerit gloria labi, & quodam deficerimus Triumpho: sic meteora casu accensa micant & terrorem diro ineutiunt præcipitio. Verùm nos tum Pietate, tum candore vestro tanquam alis utrinq; expansis suffulti, & suprà Livorem sordidè reptantem, & supra Inscitiam inerti pondere degravantem, facile erigemus.

Quidni igitur ipso in vestibulo salvam esse rem auguremur? quodcunq; enim judicium de nobis feratis, idem emolumento erit, si blandum; mox facilem gratulabimur Favorem, si modò severius, quantò magis miseri indigemus, tantò amplior Benevolentiæ ansa conceditur.

Et vobis nimium molesti, & nobis ingrati essemus, si à capite ad calcem hodiernæ causam querelæ enarraremus; utcunq; tamen cùm taciturnitas aut

stultitiæ

ſtultitiæ ſit index, aut ſuperbiæ, utramq; vitabimus, nè in Scyllam incidamus aut Charibdim. Juvat igitur (Pace veſtrâ) totam miſeriæ ſeriem breviter percurrere, ut inde quietem & ſolamen ſperemus; ſiquidem aliquod infortunii levamen eſt ærumnas effutire.

Nobis ſeriò penſitantibus Philoſophiam à Scholis corruptam eſſe, & quotidie magis horrenda quàm ipſa Africa parturire monſtra, illico terreri cæpimus, & illam dehinc tractare perhorruimus; ecquis enim ſui compos pectori ſerpentem admovebit, ut vivaciori pungat aculeo? ecquis (perituri inſtar natatoris) fallaci undâ attolli optabit ut celerius imum petat, ut profundius immergatur?

Ariſtoteles, uti & cæteri ejuſdem facinæ, Philoſophiam noſtram impotenti ſuæ gloriæ ſtudio ancillare coegerunt, & nulla hodie veritas eſſe creditur, niſi quam illi invenerunt: ſic nobis placita obtrudunt, & ſcientiæ avidos adunco ſervituti hamo inveſcare ſolent;

solent; sed ingrati ingenuis, si non turpes habentur Tituli quos aliena illis inscribit ignominia; nec laude dignum est, per quorundam ruinas, quasi tot gradus, sublimia ambire.

Non est nostrûm tot scripta secretis luxuriantia igni tradita hic deplorare, quorum splendor satis emicuit, dum cremarentur; nec omninò incredibile est scintillas multo licet cinere depressas, aliquando clarissimâ erupturuas face.

Nescit profectò veritas ullas fallendi technas, quæ larvata non incedit, sed nuda, ut sine nævis & errore se spectatoribus exhibeat; unica hæc sibi constat, & quanquam plurimi ejus nomine utantur, ut tuto nihil cogitantes decipiant, illa tandem falsiere prorsus nescia mendaces deteget; qui interim eam officiosè insectantur, non solum ipsi statutam attingent metam, sed vestigia: post se linquent quæ alios pari felicitate ad eundem literaturæ apicem ducent.

Nos

Nos etiam prosperum nobis sponderemus exitum, si neglectis cujuslibet Philosophastri ambagibus (quod perquàm difficile est) paucorum passus, licet non æquare oculo, tamen concomitari valeremus: miseri adhuc in lumine hæremus, & nisi aliquis quasi à Cælo nobis viam calcandam indigitet, commune pariter nos manet Fatum, senes erimus Elementarii. Pudet, heu pudet! nos cantilenis nescio quibus allici, quæ demulcent, juxtà ac consopiunt, pro comperto habemus plusquàm mille hominum mira consentiendi ignavia periisse; prosit interim, nobis edocta aliorum periculis cura, & si modò daretur optio, nos colluctatione mori quàm desperatione supinâ absorberi maluimus.

Vos itaq; (viri Prudentissimi) vota nostra sollicitè petunt, penes quos est opem ferre; tenuitatis nostræ sat conscii sumus, & ideò remedium quærimus: lethali nondum (uti sperare est) morbo laboramus, quippe qui malè nos

habere

habere probè adhuc sentimus; & ille calamitatem prope videtur evasisse, qui stuporem excussit, & ad se rediit.

Languentes ferè spes nostras sterilesq; vos mitiore humanitatis jubare animastis, & in vindemiam canescere jussistis; adeò ut libera jam certe eruditionis pateat Janua: nemo imposterum Artibus non Ultra figat, vos enim exorsi estis ubi alii omnes Fivem statuerunt & columnam. Veluti etiam enarrabiles sunt vestri quovis Facultate progressus, ita & Clementia Panegyrim superat & vel inde licet conjicere vos omni numero absolutos, quia tam mites & blandi estis: ii solùm Frontem contrahunt, qui in rugis insectiam latere volant, qui omnes in partes suas trahent, eosq; satis cum imperio cogent assentiri, quibus adversari timent.

Ignoscite nobis (viri Spectatissimi) si ineptè efferamus illa, quorum adhuc ignari sumus; certè elaboratum exigit encomium, quicquid sub vestrûm titulo

in

in lucem prodit; & Fama vestra seipsam sola valuit ebuccinare: nobis tamen farre et furfure liceat tantis Nominibus litare, quæ cum (uti par est) laudare non possimus, nobis venerari Religio erit.

Libellum vestrum omni ex parte nostro animo usq; congruum quasi nobis solummodò conscriptũ fuisse opinemur, & reverà Providentia haud vulgaris erat, quæ nos è Cimineriis plusquam tenebris nonnihil eduxit, et in dubiâ luce collocavit, quæ Solem mox oriri efficiet, et optatam dabit meridiem ubi nulla ferè umbra, aut saltem brevissima se nobis sociabit.

Nos non sumus ex eorum numero, qui elati nimis, cachinno et sannis solent ea accipere, quæ Institutioni suæ non quadrant perinde acsi Doctrina illis tam arcto vinculo alligata esset, ut nemo sine eorum consilio illam adire, aut salutare possit: nempe Hi fastuosi sunt Peripatetici, qui in Aristotelis verba jurârunt, qui Ethnico dedêre nomina, in summum

exitium

exitium Fideles; Hi sunt qui inani aurâ tumentes, orbem iis angustum nimis conqueruntur, qui Axiomata satis larga tradunt cuivis rixæ apta, idemq; iisdem ferè verbis modò aiunt, modò negant: Atq; Hi (Boni viri) strenui audiunt veritatis Patroni! sed nodum quem solvere non possunt, risu disrumpunt, probe enim aliorum laboribus multùm invident, quos in exile corpus mox odio marcescere videre erit.

Vobis nauseam crearemus, si ineptias quibus eorum Libri scatent, in medium proferremus; quotiescunq; enim magnum aliquod mysterium tractandum venit, id vel dubiè et obscurè absolvunt, vel prorsùs negligunt: Quisub Aristotele materiam ediscet? quam cautus occultare voluit, nè insciti am proderet; verùm quia admodùm difficile est arcana hæc rimari, an ideò tutum est errare? majori quidem commodo id penitùs latet, quicquid in ulterius damnum explicatur: fortassis multi ingenio pollentes materiam hanc invenire aggressi

gressi fuissent, nisi prius inventum putassent.

Nescimus quonam Privilegio Aristoteles Antecessoribus eruditione cedens (utinam & animi simplicitate) se omnem veritatem detexisse iactitet; suas enim habent Litteræ vices; Cum itaq; Aristoteles omnium ætates hominum non vixerit, absit ut nos (nisi in pœnam) vivos cadaveri jungeremus, ut scriptis famâ defunctis, nova inventa collocaremus.

Philosophia autem vestra (viri eruditissimi) non est hisce nugis referta, sed abditissima Naturæ secreta clarissime pandit. Parum sanè laudis est vilia feliciter indagâsse, ultrò produnt se lapides quos nemo colligit; illud solummodò vobis dignum, quod alios lassavit; & fumi qui omnium ferè oculos extinxere, vestros reddiderunt acutiores. Philosophia etiã vestra modesta est, & verè docta, quippe quæ è Cœlo lapsa est, originem S. S. Scripturis debet, ex quibus veritatem tutò discernere licet; nihil

ſiquidem illic vel ſuſpicatui habere poſſumus, multò minùs erroris arguere: cùm igitur unuſquiſq; Sacram paginam volvat, quorſum falſa improbo labore amplectimur, & fugitivam deperimus umbram? cur gradum ſiſtimus? quin materiam cujuſq; rei è Bibliis eruamus; nam pluſquam veriſimile eſt Deum, qui liquidum illud Naturæ creavit id optimè proditurum; ſiquis ſcriptis hiſce incubuerit, brevi ſciret a qua materia omne quod vivit, tanquam tot rivuli a mari ſuam hauſit originem, nec non in illam ludente paulisper undâ exonerarur.

Qui pertinaciter negant quoſdam eſſe viros quos Deus ſelegit, ut intimè myſteria cognoſcant, ſummam paritèr Creatoris curam tollunt, qui nihil nobis utile & neceſſarium negabit. Qui enim totam univerſi machinam in humani generis uſum fabricatus eſt, tum in ſui-ipſius gloriam, tum in noſtrum commodum ejus opera intelligi voluit; Quorundam igitur mentes è cœlo illumina-

vit

vit, & cogitationes quid planè divinum meditantes indidit; captus sanè noster adeò humilis est, ut plurima supra vires experiatur; perpetuis torqueri studiis, solitum non concedere oculis somnum, penes nos sunt; sed nisi radii cœlestes in mente accendant diem, ipsis nox oritur vigiliis; nisi Deus ferè insperato superveniat auxilio, ipse labor est tantùm operosius otium.

Deus igitur Ter opt. Max. uti duo primâ mundi origine creavit Lumina, quibus omnia conspici ac illustrari possint, ita quorundam animos tanta Luce affudit, ut Solem ipsum, Lunamq; nè dùm occæcati intueantur, ut creaturis Face illa cœlesti præsint, et florere eas efficiant: ita Chaos literaturæ in gloriosam evasit fabricam, cœlum in terras descendit, utrumq; centrum semotâ superficie semet in conspectum dedit, et siquæ adhuc majora audemus dicere ea quosdam non latere.

Verum hanc esse Societatem Vestram cui Deus oracula aperuit, multa sunt

quæ nos induxunt, ut credamus: Probabilius quidem est illum Ecclesiæ suæ potiùs miranda Hæc indulsurum quàm Ethnicis qui scintillantem Naturæ Facem Soli accendunt; & siquando Lux è Cælo ibi micet, magis indè cæcutiunt; quippe oculi tenebris perpetuò versati, Lumen tam purum minimè sine detrimento ferant: Haud dubiò Deus iisdem quibus sua mysteria liberè donavit, alia debit beneficia paulò inferiora; qui Lege Divinâ peritissimi sunt, convenit etiam ut illi Naturæ non sint ignari; qui denique in Dominæ admittuntur consortium, Ancillæ ejus eodem pacto sunt Familiares.

Alia subinde Ratio est quia admodùm pauci estis; vulgus multitudo est, sed rudis, nocetq; illi in altum spiranti propria moles, cum interim unus aut alter nirò se moveant agilitate, & superas evadant ad auras: vilescit porrò quicquid temerariis omnium manibus tractatur; sagax igitur Natura divitias intimo sinu occultavit, nè sordescerent:

ita

ita sua habet & Ars penetralia; illius petenda sunt Gemmæ, effodiendum est Aurum, Divinum etiam opus est auxilio ut hæc ita & illa investigemus.

Fama Vestra in linguam translata Anglicanam ad nostras manus pervenit (editâ simul Præfatione Viri Illustrissimi E. P. *Orbis Britanici Solis) in illa scripsistis vos plures modò dignos in Societatem adoptaturos:*

Ite hinc procul ite Prophani. Non decet omnes cujuscunq; farinæ homunciones in tantam Humanitatem involare, aut alios spei melioris eam ante pedes positam conculcare: acerrima interim in nobis exorta est pugna, utpote qui nos tanti favoris immeritos negare non possumus, sed tandem impotentia nobis visa est Vestræ Gratiæ succumbere, sic gauvisi sumus, quia victi, & vestrum exosculamur Laurum.

Cæterùm amputato uno Hydræ capite, aliud subinde se attollit, adeò ut Infortunium nostrum damno videatur viros acquisivisse; ad illud igitur tanquam

Virtuti

Virtuti affine contendimus; quod difficultatibus acsi numeroso satellitio constipatur: Nobis ansa defuit ad vos mittendi; ubi terrarum vos quærerent Epistolæ non satis constitit, quibus nominatim literas inscribere æquè incertum; siquidem & Nomina, uti & degendi locus quoscunq; nisi vos ipsos latent.

Paulatim, itaq; invasit animos Tristitia, & Queruli; uti accidere solet anxiis, hæc verba ejulavimus. Quid proderit nobis manus auxiliatrix quæ calamitatem nostram non attingat? Sint Fratres *R. C.* Viri Sapientissimi, etiam & Benevoli; quid inde hoc solatii, nisi nos beneficiorum compotes simus? id sanè nos magis torquet, quod in deliciis habitum non consequamur, uti sitim accendit augetq; aquarum scaturigo è longinguo sita; sic novissima fælicitas ærumnas reddidit acutiores; ille enim qui semel frustra speravit, est bis miser.

Altum

Altum subitò exoriri silentium videbatur, & sacra vox ἀπὸ μηχανῆς hunc retulit Responsum. Quam sollicitè ambitis Fraternitatem, tandem Dei gratiâ invenietis; vota vestra non irrita in aerem evanuerunt; haud dubio qui ejusmodi scintillam primò accendit, eandem in flammam erumpere & potest efficere & vult: pergatis itaq; tanto flagrare discendi studio, & ascendet ad nos licet obtortâ face ardens industria.

Auditis hisce, timorem omnia ferè membra modò occupantem abjecimus, & quasi redivivis spiritus etiam & agiliores rediere; omnia deniq; superato dolore Gratitudinem spirarunt; multum vel ipso lapsu profecimus: sic flores imbre nonnihil depressi, vegetiores evadunt, & eò latiùs expandunt folia, quò compendiosiùs contraxerunt.

Plusquam verisimile est multos auro allectos Societatem vestram optare; studeat

ſordent, marceſcunt ut creſcat pecunia, ut arcà impleatur; ſed reverà apes & omnia id genus ſordent, ſi eximia Scientia dignitas ſpectetur: iſtum ſanè Metallorum Regem procatur Ignorantia, quæ exinde tam proſtigatæ ſoboli ſit mater: Alii porrò ut ſuppetat iis quod voluptatibus indulgeant, Fraternitatem ſollicitabunt; iis cerebrum in ventrem degeneravit, Arteſq; prob meſes ad compotationes vocant; quis non miretur aliquem tardum ventris onus vix poſſe poſt ſe trahere? Urbes Gentesq; uno cyatho abſorbere? Maluimus autem nos Secreta neſcire, quàm ut iis freti in ſcelera rueremus.

Vobis interim (Viri Doctiſſimi) ne mirum videatur nos inter tot calles miſerè laſſatos ad Mercurios Indices accedere qui terendam præmonſtrent viam. Multi profectò ſcribendi pruritu laborantes Artibus ſcabiem induxere: Hic ad magnum Elixar contendet, ille ad Panacæum, uterq; etiam Ænigmaticè

ticè ſcribit ut obſcuritate decipiant: Quot homines toto vitæ curriculo inſudarunt, ut quod Author ipſe non intellexit in eo invenirent? quem igitur in exemplum proponere difficile admodum eſt judicatu; etenim ſat liquet illos qui igne Fatuo illuſi ſunt, alios etiam, ne ipſi ridiculo ſint, in eandem provocare ſortem: ità multùm juvat infælices miſeriæ ſocios habuiſſe.

Nè igitur inconſulti habeamur, qui ſpretis Pſeudo-philoſophorum promiſſis, toti veritatem indagamus; terra ſterilis eſſe ſolet, quæ Aurum tegit, nullis luxuriat floribus, qui prætereuntium oculos delectent, & ad latentem ducant Theſaurum; haud aliter qui Naturæ ſecreta callent, taciturni ſunt, & tanquam neſcii, rariſſima audire eſt verba, ſcripta fere nulla emittunt quæ Diſcipulos alliciant, imò ſe potiùs ſubducunt, ut magis occultentur, altoq; ſilentio vivi ſepeliantur.

Quocircà liquidò conſtat, neminem, licet plurimùm ſtudiis invigilaverit, poſſe

posse proprio Marte arcana hæc attingere: qui falsò interpretati sunt veterùm Fabulas, novas tantùm excuderunt; qui veri sunt Mystæ omnia de industria tam spissis offudère tenebris, ut quicunq; ea dignoscere aggrediatur, citiùs mentem amittat, quàm instructiorem habeat.

Nos omnia hæc animis seriò perpendentes iterùm atq; iterum vos obnixe rogamus nostrùm misereri; vota nostra quoniam grande aliquod sapiunt, fausta sint: Fatemur nos adhuc Juvenes esse & Tyrones (uti etiam Epistola minùs nervosa indicat) sed animus forte nobis senior inditus; simus tamen teneri, dum sequaces: quodvis facile illi imprimitur, quos nullum adhuc vitiavit sigillum: Sumus etiam Duo quasi unico animo ad idem tamen contendentes; & quid obstet quò minùs Fraternitas vestra Gemellos uno partu edat, utpote quam Deus fœcundavit, sit illi imposterum numerosa, modò & legitima proles!

Quod

Quod Religionem attinet, profectò nobis longè alia mens est ac iis qui exutiunt Deum; clamitent nihil non à Natura profluxisse, per eandem conservari, & ridiculò Definiant Naturam: quicquid verò est, vel à se fuit, vel ab alio; nihil autem, cùm nondum esse habeat, det sibi originem; unde ab effectu ad causam Philosophando, tandem ad Deum mundi Creatorem ascendemus: quò oculos convertamus, ubi Numen non intueamur?

Monstrat præsentem quælibet herba Deum. Qui Animalia etiam & minerali perscrutantur, dum miram utriusq; generationem, fortè & Transmutationem sciant, benè intelligunt Quis sit omnium α & ω: Deus itaq; qui ipsa est Veritas, inimicum non habet nisi ignorantem.

Quæ vos de Papa dixistis, nobis arridebant: Religio illa (si Religio dicenda sit) licet per Sectas & Hæreses nunc dierum tanquam tot vehicula spargatur, eandem cum illis ruinam expectet.

Quem

Quem non movent lapides Jesuitæ, ut nos in antiquum Chaos confundant; hic audaces Blasphemiam spirat, ille superstitionem colit; si verò tot immania & nefanda scelera hic impunè ferant, Deus tandem ulciscetur.

Nulla jam (uti speramus) obstacula supersunt, quæ nos à Societate vestrâ detineant; magna quidem rogavimus, sed quæ vos concedere potestis: nè nobis in crimina cedant Temeritas aut segnities, quæ duæ sunt cujusq; ævi pestes, iisq; sapientissimi alioquin viri periêre; veniam itaq; date (Fratres Amantissimi) si in vos ruere visi simus, apertisq; brachiis nos amplecti dignamini.

Quod si vobis non vacet rebus tam exiguis adesse, nos satis conscii ferè animum despondebimus, & succumbentes Cœlo & terræ magis forsan propitiis hosce gemitus erumpentibus ultrò singultibus edemus. Fratres Illustrissimi nos meritò Luce Divinâ indignos judicârunt; quò demùm nos infœliciissimos recipiemus; tenebras

bras modò repudiavimus, nec fas est virginem adeò pulchram, & bene dotatam ambire; necesse est igitur pristinam petere caliginem, quâ pullati incedemus, dehinc noctem deperibimus, quoniam in illa obdormire tuto possumus, & infortunia nullo modo vitanda otio pertransire & silentio. Tu interim O Cœlum ad Tui partem accedere, & in nocte nostra stellas fac emicare. Tu etiam O Terra omnium vera mater, suscita Te in aliamq; abeas formam, ut nobis opem feras, sinu tuo cadavera amplectere ut deniq; reviviscant.

Vtcunq; nos meliora vobis pollicemur; quippe qui pro certo habemus vos semper vobismet constare, nempe vos non posse nos deserere, nisi sitis perfidi; adeò gratulandum preces nostras desiderio vestro consonas; si tamen nimis duri & crudeles Lumen vestrum occultare statuistis, non illico extincti erimus; paulatim & tardius Lucerna

nostra

noſtra exſpirabit: etenim ſpes noſtræ cùm à vobis tanquam medicis longè optimis remedium non habeant, ſuas advocabunt vires, quibus languentem ſuffultire Naturam & deſperationem poſſint expellere; nos ſcilicet propriâ manu ramum prendere conabimur, quem Dii oſtendere recuſant; ſtudiis igitur indefeſſi, licet Domum veſtram S S. Spiritus invenire non poſſumus, fortaſſis tamen in vicinum hortum, ſitu jucundum, fructibus orpatum, ambulachris hinc atq; inde conſpicuis incedemus, & Fonte aquâ cœleſti ſcaturiente ſitim levabimus.

Et jam plane verendum eſt, nè ultra limites excreverit Epiſtola noſtra, & ſi votum forſitan placeat, ne petendi prolixitas nauſeam creet; difficile erat nobis greſſum ſiſtere tanto ſtimulo concitatis; utcunq; tamen non eſt eadem Epiſtolæ & Spei periodus.

Vobis devotiſſimi
Theod. Verax
Theoph. Celnatus.

CHAP. I.

That all Laws which beare the Title of Themis, ought to respect their profit for whom they were made.

AS Laws do differ not onely in their Institutions, but their acceptance; so, if not Tyrannically imposed, they center in the Publick good; For if by them Humane Society is maintained, Justice executed, Vertue favoured, so that no man may feare the insolency and oppression of another; we may conclude that they profit and advance a Commonwealth: If every man duely receives whatever belongs to him, he hath no cause of commencing a Suit with any, or to complaine, much lesse to engage in a War; but on the contrary, All (as in the golden Age) shall enjoy peace and prosperity: But the Laws defend this justice by which onely Peace is establi-

 shed,

shed, contention ended, *Themis* worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned *Themis* to be the Daughter of Heaven and Earth, to be the Sister of *Saturn*, and Aunt to *Jupiter*, and have done her very much honour, and celebrated her Fame, because she so constantly administred Justice; for Equity and upright dealing were by her enjoyned, and all Vertues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as *Festus* observes) but what should savour of honesty and Religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men, whether good or evil, and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this

Themis was a Prophetesse amongst the Grecians, and did foretel what should happen, by which endowment she got great Authority; so that they esteemed her an Enthusiastesse, and thought that she had familiarity with Spirits, nay even with the gods themselves, from whom she sprung and had her Original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the Goddesse of Justice, by her Rings held their Dominions; she instructed them in their duties to their Subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundation of Magistracy, and built an orderly structure of Politicks; for which cause she was in so high estimation amongst the Heathens, that they supposed the World By her Divinity to be upheld and supported. They erected Temples to her, and instituted divine Rites and Ceremonies in honour of her. The first that was dedicated to her was in *Boetia* neer to the River *Cephissus*, at which after the Flood, *Deucalion* and *Pyrrha* are said to have arrived; where they enquired of the

Oracle, how mankind which had periſhed in the Deluge, might again be reſtored, as *Ovid* Lib. primo.

O Themis, ſhew what Art tis that repairs,
Loſt mankind, vouchſafe t' help our ſunk affairs.

This alſo was Allegorically ſpoken concerning our *Themis*, that ſhe being very prudent and more beautiful then all her Contemporaries, was beloved of *Jupiter*; but after much ſollicitation he was repulſed, and all intercourſe broken off, till at length ſhe was ſurprized in *Macedonia*, and forced to be eſpouſed to him, by whom ſhe was with childe, and brought forth three Daughters; Equity, Juſtice, and Peace. She is reported to have had by the ſame *Jupiter* a ſon named *Medius Fidius* or the righteous, being Faiths Guardian; wherefore an Oath ſworne by his name was ſacred and unalterable: and this ſolemnity the Roman Patriarchs challenged to themſelves as their due, becauſe it was held an execrable thing for an ingenious man to be forſworne.

Although we are confident that there

was never upon the face of the earth any such *Themis*, who after consultation returned that Oracle; much lesse that she was translated into heaven, as the Heathens ignorantly imagined; yet we confesse that the true *Idea* of Justice, or an universal notion of Vertue may herein (though occultly) be insinuated; for out of her springs good Laws, and not as some think out of Vice, which is onely a thing accidental.

This Equity keeps Kingdomes in safety, Common-wealths and Cities in order, and lastly, emproves small beginnings to a great height and degree of perfection.

This Equity is that rule by which men ought to frame their words and actions. *Polycletus* a famous Statuarie made a Book in which was proportionably expressed to the life each member in mans body, and he called this a patterne by which other Artificers might examine and prove their peices. Such Rules indeed there are in all Arts and Sciences named Axioms, which by deduction of things from their principles do rightly conclude.

This Equity doth so poise all our manners and actions that they are not

swayed to injustice and wickednesse, whereby very many inconveniences are eschewed which happily might lead us away: For as Luxury and Riot are the causes of diseases, so injustice hath annexed to it as an inseperable companion losse and punishment: and on the contrary, as Health renders men most happy, not onely because of it selfe, but as it is big with other Benefits: so by this Equity, wholesome Laws are enacted to the great comfort and advantage of mankind. But because this is so cleare to every Rational man, in vain are words spent to demonstrate it.

CHAP. II.

Those Lawes which the Founder of this Fraternity prescribed to the R. C. are all good and just.

AS no Rational man can deny the absolute necessity of good Laws; so it is most fit that such Laws should have their due praise and commendations; that the

the sluggard hereby might be pricked on to Vertue, and the diligent might have his deserved reward.

Seing therefore that these Positions or Laws, laid down by the Father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not onely worthy of acceptance, but an Encomium.

First it is most reasonable that every Society if it be good, should be governed by good Laws; if otherwise, by bad: but that this Society is good and lawful, we do not onely suppose, but may gather from particular circumstances to which their Positions are agreeable.

Something may be said concerning their number of six, which hath very much of perfection in it; so that the Society by an abundance of Laws is not in confusion, nor yet by the paucity and fewnesse tied up from all liberty. When there are multitudes and great diversity of Laws, we may probably conjecture that there will happen many crimes and enormities; for he that sleighteth the

streight path of Nature and Reason, will certainly be misled into many windings and labyrniths before he comes to his journeys end. From these inconveniences our Laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most Rational.

They follow in their order.

1. That every one of them who shall travel, must professe Medicine and cure Gratis.

2. That none of them, notwithstanding their being of the Fraternity, shall be enjoyned one habit; but may suit themselves to the Custome and Mode of those Countries in which they reside.

3. That each Brother of the Fraternity shall every yeare upon the day *C.* make his appearance in the place of the holy Spirit, or else signifie by Letters the true cause of his Absence.

4. That every Brother shall chuse a fit person to be his Successour after his decease.

5. That the word *R. C.* shall be their Seale, Character, or Cognisance.

6. That this Fraternity shall be conceal'd an hundred years.

The

The Brethren are solemnly sworn and strictly engaged to each other, to keep and observe these Conditions and Articles; in all which we finde nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their Neighbour. We shall further prosecute these things, and by running thorow their several causes and circumstances, give any one a greater light into them.

In the first place, as touching the first Author of these Lawes, it will be worthy our consideration to examine whether he had power and authority to make such Laws for himselfe and others, and of requiring obedience thereto; then who was the Author? and why his name hath been hitherto concealed?

It is most certain that a Prince who is as it were an Head to his Subjects that are his Members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of Lawes: For chiefly it belongs to the Emperour, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil Magistrates.

But

But Lawes that are brought in by Inferiours, extend onely to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Lawes of Superiours, being onely obligations which respect Time, Place, the Person and Subject.

Amongst the Antients those men who were of best repute for their Wisdome, Learning, Authority, Sincerity, and of greatest Experiences, might set up Lawes in any City or Nation. Thus we see that *Moses* was made Ruler and Cheiftain amongst the Hebrews, and amongst the Heathen the first Law-givers were called Zephyrians: after them *Zaleucus* in imitation of the Spartanes and Cretians (who were thought to have received Antient Lawes from *Minos*) wrote severe Lawes, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him Lawes were not written, but the sentence and state of the cause lay in the Judges breast.

Afterwards the *Athenians* received Lawes from *Draco* and *Solon*; upon which they proceeded in all Courts of Judicature,

ture, from whom the *Romans* who lived after the building of the City three hundred yeares, had their Lawes of the twelve Tables published by the *Decemviri*; and these in processe of time being enlarged by *Romane* Magistrates and the *Cæsars*, became our Civil Law which at this time is used amongst us.

Other Nations also had their respective Lawgivers, as *Ægypt* had Priests, and *Isis*, who were taught by *Mercury* and *Vulcan*. (These were golden Lawes, and such as owed their birth to the fire.) *Babylon* had the *Caldeans*, *Persia* had *Magitians*, *India* had *Bracbmonds*, *Æthiopia* had the *Gymnosophists*; amongst the *Bactrians* was *Zamolsis*, amongst the *Corinthians* was *Fides*, amongst the *Nilesians* was *Hippodamus*, amongst the *Carthaginians* was *Charonda*; lastly amongst the *Brittaines* and *French* the *Druides*.

From what hath already been said there may be gathered thus much, viz. That any one hath liberty (his Companions complying and faithfully engaging) to prescribe Lawes to himselfe and them, especially if such Lawes are founded upon Reason and Equity; For (as the *Comedian* hath it) amongst the good

ought;

ought to be transacted just and honest things; but as the combination of the the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constancy but obstinacy, their oaths cursings, their rules methods of villany, their lawes are commands to wickednesse.

Our Author indeed was a private man, and no Magistrate; but in his particular relation he was invested with much Authority, whereby he might oblige and binde others, be both Lord and Father of the Society, and the first Author and Founder of this golden Medicine and Philosophical Order. If any one shall attempt to usurpe jurisdiction over any against their wills and consent, he shall finde his labour to be in vaine; for he must needs suppose them to have a prejudice against such designes, since he playes the Bishop in anothers Dioceſse: But certainly the case is different here, because by a faire resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the Time; They have been kept and observed for many Ages, and this

doth

doth not a little ſtrengthen the firſt Authority; for if you preſcribe Lawes to any who were not under ſuch before, and and ſuch Lawes continue a long ſeaſon unviolated, it will follow that thoſe Lawes being juſt and good may yet endure: for that nothing hinders, but that this private Legiſlative power may be in force, being neither contrary to Divine or Civil Statutes, the Lawes of Nature, any poſitive Law, or Cuſtome of Nations.

To ſome it may ſeeme a ſtrange thing that our Authors name ſhould not be known: to which we anſwer.

Our Father indeed hath lien hid as being long ſince dead, and his Brethren although they live and retaine in Record and Memory his Sacred Name; yet becauſe of ſome ſecret and weighty cauſes, are not willing to have his name or perſon known. Beſides they have a continual ſucceſſion and genealogy from him to themſelves; and they received afterwards a Lampe from a known confederate and colleague of their Fraternity; They can read the Authors ſoule in his Bookes, view the true Feature in the picture, judge of the truth of the cauſe by the

the effect; whose actions confirme their goodnesse and sincerity; their hands are set with eyes, so that their beliefe goes beyond their sight; what other men foolishly and ignorantly think incredible and vaine, they know to be reall and possible.

Shall we deny that those men who were chosen and selected to be of the Fraternity, were unacquainted with our Author? Surely they were most intimate and familiar with him, and performed with alacrity what ever he commanded or enjoyned them.

To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unlesse such persons over curious pryed into matters which concern them not; for as it belongs not to us to have intelligence what designes are in agitation within the walls of *Troy*, or who in *India* doth administer justice or give Lawes; so likewise ought they not to intermeddle with this Author and his Brethren altogether unknown to them. If we behold smoake breathing out of an house, we presently conclude that there is fire within. And why should not we although

although the Father and the Fraternity have not been seen by outward eye, yet because of their workes, by the eye of our mindes discern and satisfie our selves concerning them? We can passe a judgement upon a Tree by the fruit, although the fruit be plucked off; it sufficeth to the knowledge of a man if we heare him speake: Whence *Socrates* spake thus to a young vertuous man, but one that held his peace; speake (said he) that I may heare thee. A Dog discovers himselfe by his barking, a Nightingale by her sweet chaunting notes; and we judge of all other things according to their actings. And why then cannot we distinguish this our Author from cheats by his Positions and Lawes, since it is the others whole designe to delude? they make gain of their tricks; that which would be irksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our Author is nameless, but yet worthy of credit, unknown to the vulgar, but well known to his own Society. And some may ask the reason of his concealment. We know that the Antient Philosophers counted themselves happy in a private

private life; and why may not Moderns enjoy the same priviledge, since necessity may put these more upon it then them? The World is now more burdned with wickednesse and impieties: Indeed the whole Creation as it flowed from God was exceeding good, but mans fall hath brought a curse upon the Creatures. *Polidorus* had not been so credulous, could he have foreseen his Fate; by whose example others have got wisdome, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a Theife; and he that exposes his treasures upon an high hill to all mens eyes, invites Robbers. Men called *Homines* have both their name and nature *ab humo*, from the earth, which sometimes being parched with extreame heat opens; sometimes seemes to be drowned with floods; which depend upon the Sun, Winde, Showres, either of them either yeilding no influence at at all, or exceeding in their operations. Even so the minde of man is not alwayes in the same condition; sometimes it enlargeth it selfe in covetousnesse, sometimes Vice is more pleasing to it then Virtue, and

plundering

plundering is prefer'd before honeſty and Juſtice. But I would not be thought to include all men in this cenſure; for we intend onely thoſe who having neither reaſon nor learning, do differ very little from the brute beaſts.

Wherefore the Father of this Fraternity was not ſo much careful of concealing himſelf in reſpect of his own intereſt; but herein he wiſely conſulted the good and welfare of his ſucceſſors and the whole Fraternity. Shall we eſteeme him a wiſe man who is not wiſe for himſelfe? ſo that *Ariſtippus*, *Anaxarchus* and many others do worthily beare their diſgraces.

Every one by dangerous atcheivements and noble exploits can get renown; and ſome have grown famous by notorious and execrable villanies; As *Heroſtratus* who fired the great Temple of *Diana*: But this our Author and his Succeſſors conceale themſelves, very well knowing what a ſting Honour and Popularity carries in the taile of it; not that they hate or ſcorne humane Society, but that they may as it were at a diſtance behold the enormities of men, being onely ſpectators and not actors. *Democritus* is

reported to have put out his eyes that he might not ſee the vanity and emptineſſe of the world in reſpect of goodneſſe and vertue, and its fulneſſe of deceit, luxury, and all vice: But our Author and his Succeſſors have taken a very wiſe courſe to conceale themſelves: no man that would exactly ſee an object, will fixe both his eyes upon it; neither will a wiſe man put himſelfe into the hands of either *Mercury* or *Mars*, they being Patrons of Theifes and Robbers; neither will he entruſt himſelfe with *Jupiter* or *Apollo*, ſince that the one is armed with thunderbolts, the other with arrowes, by which the unfortunate *Hyacinthus* periſhed, and was Metamorphoſed into a flower bearring his name.

CHAP.

CHAP. III.

Concerning the general intent and effect of theſe Lawes with the particular Circumſtances of Place, Time, Meanes, and the End.

WE have already at large diſcourſed of the maker and efficient cauſe of theſe Lawes; now we ſhall treat of their Effects and Circumſtances.

That is properly termed an effect which in all points agrees with its cauſe; ſo that if our Author was an upright man, theſe Lawes which flow from him ſhall likewiſe be good, it being a very rare thing to ſee a vertuous off-ſpring degenerate from their Parents and Anceſtors.

It is evident enough that theſe Lawes do anſwer their intention, by that order and firme knot of friendſhip which yet continues amongſt that Honorable So-

ciety; for if Reaſon, Nature, and Truth, had not juſtified their proceedings, doubtleſſe they had long ſince been ruined and come to nothing. Many indeed aime well, but yet hit not the marke; and we know that a ſudden ſtorme croſſes the endeavour and deſire of the Mariner in arriving at his ſafe Haven: even ſo he that ſets himſelfe to any noble exploit, ſhall finde blocks in his way; and if he goes thorow with it, God ſhould have due thankes by whoſe providence and bleſſing he obtaines ſo happy an iſſue.

Hitherto theſe Brethren have not repented of their condition, neither will they ever, being ſervants to the King of Kings, all the fruits of their labours they dedicate to him. Religion with them is in greater eſteeme then any thing in the World; as well in the Book of nature as the written word they read and ſtudy Gods Omnipotency, his Providence and his Mercy; they account it their duty to helpe and relieve the poor and oppreſſed; and ſurely ſuch actions become Chriſtians; ſo unworthy a thing it is that Heathens and Turkes ſhould outſtripe us in them!

It is not neceſſary that any ſhould know

know their place of meeting, but they whom it properly concerns. We are ſure that it is not in *Utopia*, or amongſt the Tartars, but by chance in the middle of *Germany*; for *Europe* ſeemes to reſemble a Virgin, and *Germany* to be her belly; it is not decent that a Virgin ſhould diſcover her ſelfe, leſt ſhe rather be accounted a Strumpet then a Virgin: let it ſuffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a Virgin-wombe, yet ſhe have teem'd with many rare and unknown Arts and Sciences. We meane *Germany* which at preſent flowriſheth and aboundeth with Roſes and Lilies, growing in Philoſophical gardens where no rude hand can crop or ſpoile them.

The *Heſperian* Nymphs have their abode here; *Ægle*, *Heretuſa*, and *Heſpretuſa*, with their golden boughes, leſt they againe become a prey to *Hercules*, are here ſecured. Here are *Geryons* vaſt bulls in faire and ſafe paſtures; neither *Cacus*, nor any malicious perſon can ſteale or perſecute them. Who can deny that the Golden Fleece is here, or the princely Garden of *Mars* and *Æeta* who is feigned

to be Son of *Phœbus* and *Phaetons* Brother? here are fed the sheep and oxen of the Sun called *Pecudes*, whence is derived the word *Pecunia*, Money the Queen of the World.

It would be to no purpose to speake of the meanes by which these things have been deduced from their first Author; since that the Brethren in their Book entituled their Fame and Confession, and in other writing have at large declared them. He brought them first from *Arabia* into *Germany* his native Country, and then designed to make up the Fraternity; and these made the first part of the Book called *M.* of which there is so much mention in their *Fama*; which was afterward translated out of *Arabicke* into *Latine*; out of which Book *M.* they learned many Mysteries, and in it as in a glasse they clearely saw the Anatomy and *Idea* of the Universe: And doubtlesse shortly they will let the Book *M.* come abroad into the World, that those who covet after knowledge may receive satisfaction; nay I confidently believe that happy day to be at hand; so may we judge of the Lion by his Paw; for as the ebbings and flowings of the Sea (as *Basilius Valentinus*

lentinus reports) doth carry much wealth to divers Kingdomes; ſo theſe ſecrets coming into publicke view, having much in them of the Worlds Harmony ſo much admired by *Pythagoras*, may yeild us no leſſe profit and content.

Neither hath it been ever known that two have been ſo much alike as this to the *M.* yes this *F.* is the *M.* neither muſt we expect another *M.*

The end for which theſe Lawes were made was the common good and benefit which partly belongs to the Brethren themſelves, and partly reſpects others, either in their mindes or bodies to the furniſhing of that with knowledge, and to the remedying of the diſeaſes of the other; for they being ambitious to profit and advantage others, have taken a courſe ſutable to their intentions.

But if any ſhall object and ſay that they have not conſulted their own ſafety, theſe things will confute; as alſo that they have endeavoured the good and welfare of others.

In this caſe the ſcales hang very even, inclining neither to the one nor other, and the firſt Unity is equivalent to the fifth, or ſecond and third linked together;

every one (as the Proverbe hath it) will chriſten his own childe firſt; and Rivers (as the Wiſeman ſpeakes) ſtreame not out, unleſſe the fountaine is full; he gives beſt, that gives ſo to one that he may give oftentimes.

But when were theſe Lawes firſt promulgated, you may learne out of the *Fame* by chance about the yeare 1413! If he was borne in the yeare 1378. and travelled at 16. yeares of age, he was out 6. yeares, and returned at the end of 8. but expected 5. yeares before he brought his buſineſſe to any end, and gave his Lawes: But theſe things are rather conjectural then certaine, in regard that we want the Hiſtory in which they are diſtinctly ſet down.

CHAP.

CHAP. IV.

Of the Firſt Law, and the excellency of Medicine above other Arts, to which the Brethren are devoted.

WE are now come to treat more particularly of each Law, and we will begin with the firſt, viz.

That whoever of them ſhall travel, muſt profeſſe Medicine and cure gratis without any reward.

Neceſſity hath forced men to invent Arts for their help; curioſity hath ſet others on worke to ſatisfie Fancy, and luxury hath not been idle in ſeeking out meanes to pleaſe it ſelfe: Now amongſt theſe Arts and Inventions, ſome are more noble and excellent, both in reſpect of themſelves, as alſo in the eſtimation of men. Do not we count it a Divine and Majeſtical thing to govern? what more glorious then to wage War with ſucceſſe?

ceſſe? There are Merchants, Handicraftſmen, and Husbandmen, in a Common-wealth, and every one acts in his proper ſphere. In any profound point in Divinity we conſult the able Clergy; in a doubtful and ſubtile caſe we go to an able and honeſt Lawyer; in deſperate ſickneſſe we ſeeke to an experienced and learned Phyſitian: But Medicine ſeems deſervedly to have the preheminence; for a Phyſitian in ſickneſſe governes the Emperour, preſcribes Rules and Directions which the Lawyer cannot do; for the Lawgiver being preſent, the Law hath no force, and may be changed and altered at his pleaſure who firſt inſtituted them.

The Phyſitian likewiſe fights with the diſeaſes of mans body, and hath ſharpe battels with them, he overcomes to preſerving or reſtoring health almoſt loſt and decayed. Hence *Ariſtotle* places health amongſt thoſe things in which all men agree; for every one knowes that it is beſt, and deſires to be well, and in the next place to be rich and wealthy.

Wherefore a Phyſitians employment is ſo far from being contemptible, that it is concerned in a mans cheifeſt outward good

good and happineſſe, in maintaining health and curing diſeaſes. God at firſt created man; Nature Gods handmaid conduceth to the generation of him from the ſeed of both Sexes; and it is the Phyſitians office to recover man diſeaſed, and to reſtore him to his native health, ſo that this Art hath much in it of Divinity, having the ſame ſubject with the Creation and Generation, viz. Man who being created after the Image of God, was his by Creation, being begotten was Natures by Generation; nay Chriſt himſelfe being incarnate did not diſdain to be as well as the Phyſitian of the ſoule, ſo alſo to be the Phyſitian of the body. The Prophets amongſt the Iſraelites practiced Phyſick, The Prieſts amongſt the Ægyptians out of whoſe number the Kings were choſen. Laſtly great Princes have ſtudied this Art, not covetouſly for the reward, but that they might help the ſicke. We have heard of ſome who having ſlaine many in a juſt War, yet to cleare themſelves have freely given Phyſick, doing good to men to expiate the hurt they had formerly done.

Wherefore ſince the Profeſſion of Phyſick is ſo high ſo noble and ſacred, we need

need not admire that amongst other Arts and Sciences in which they excell, these Brethren of the Honourable Society should chuse and prefer this above them all. I confidently believe that they knowing the most intimate secrets of Nature, can naturally produce very strange effects, which may as much amaze an ignorant Spectator as the *Gorgons* head: bu Medicine was dearer to them, as being of most profit and greatest value.

But some perhaps may exclaime against these Brethren, saying that they are not Physitians, but meere Empericks who intrude upon Physick: Such indeed should first look at home, and then abroad. I confesse that few of the Brethren have had their education, but yet they are great Schollars; not fresh or rawe in profound learning, but the greatest proficients. They compound that Medicine which they administer, it being as it were the marrow of the great World.

To speake yet more plainely, their Medicine is *Prometheus* his fire which by the assistance of *Minerva* he stole from the Sun, and conveyed it into man; although diseases and maladies were afterwards by the gods (as the Poets feigne) inflicted on

on men, yet the Balſome of Nature was more powerful then the diſtempers: This fire was ſpread over all the World conducing to the good both of body and mind, in freeing the one from infirmities, the other from greivous paſſions; for nothing doth more chear and make glad the heart of man then this Univerſal Medicine; precious ſtones wrought into ſubtile powder, and leafe-gold are the Ingredients of this powder commonly called *Edel heriz pulver*: *Æſchilus* doth attribute the invention of *Pyromancy*, the compoſition of Medicines, the firſt working upon Gold, Iron, and other mettals, to *Prometheus*; hence the *Athenians* erected an Altar common to him, *Vulcan* and *Pallas*, conſidering how much fire conduced to the finding out of the ſecrets of nature: But we muſt know that a fourfold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is loſt.

CHAP.

CHAP. V.

That the Cure of diſeaſes by ſpecificke remedies of occult quality, which the Fraternity uſeth, is moſt ſutable to mans Nature, and prevalent againſt all diſtempers.

WE muſt not by what hath been hitherto ſpoken ſuppoſe that the Brethren uſe Medicines which are not natural; for they have Vegetables and Minerals, but they having a true knowledge of the ſecret and occult operation of things, know what will be moſt effectual for their purpoſe.

They have their *Panchreſta*, their *Polychreſta*, their *Manus Chriſti*, and other great titles; their *Narcoticas* and *Alexipharmaca*, of which *Galen* and others do much boaſt, thinking them a preſent help at a dead lift; and to colour their cheats, ſtrictly command that none ſhall either pre-

preſcribe or give them without a large fee, as if the price added vertue to them, and the effect did much depend upon the coſt.

The Brethren alſo have variety of Medicines; ſome called Kings, ſome Princes, ſome Nobles, and others Knights, each one being denominated according to its excellency and worth: But we muſt take notice that they preſcribe not according to the purſe, but the infirmity of the Patient; neither do they deſire a reward before hand; they likewiſe fit not a childes ſhoe to an old man, becauſe a due proportion ought to be carefully obſerved; a dram is ſufficient for the one, and an ounce of the ſame Medicine for the other. Who would not think it abſurd to apply the ſame Plaiſter to the hardned and brawny hand of a Plowman, and to the delicate and neat hand of a Schollar or Gentleman?

He that practiſeth Phyſick aright doth conſider the different temper of perſons in the ſame diſeaſe, as a learned Judge doth not alwayes give the ſame judgement in the ſame cauſe, which circumſtances may very much alter: The Brethren look chiefly to the conſtitution of

the

the Patient, and do accordingly preſcribe.

They have in all things experience to confirme their knowledge; they uſe very choice Vegetables which they gather when they are impregnated with heavenly influences, not deluded with common idle Aſtrological notions, but certainly knowing at what time they have received a ſignature effectual to ſuch an end; and they apply theſe Vegetables to ſuch diſeaſes for which they were intended.

It is a moſt irrational thing when nature hath afforded us ſimple Medicines to correct and amend its deficiences, that we ſhould mixe and compound with qualities hot, cold, moiſt, and dry, ſo that one Specifick being perhaps ſecretly of a contrary operation to another ingredient, the proper vertues of both, if not loſt, yet are much diminiſhed.

The *Galeniſts* ſay that the firſt Qualities do alter, that the ſecond do either thicken or attenuate, and ſo fooliſhly and ignorantly of the reſt: Whereas each Vegetable hath in it vertue eſſentially to chaſe away that diſeaſe to which it may rightly be applied. It is here in Medicine

as

as in an Army, if each Souldier falls out with the other, or they mutiny againſt their Commander, the enemy gets ſtrength, and makes uſe of their weapons to ſlay them.

Some may ask, what is here meant by Specifice? I anſwer that I intend that which the illiterate *Galeniſts* calls an occult Quality, becauſe it is neither hot, cold, moiſt, nor dry; becauſe indeed true profound knowledge was above their reach or underſtanding.

Valeſcus de Taranta, lib. 7. cap. 12. defines or deſcribes the *Galenical* occult Quality. A queſtion is ſtarted how a Locuſt hanged about the neck doth cure a Quartane? To which they anſwer, that if theſe Empirical Medicines have any ſuch vertue, they have it from their occult Quality, which contains the Specifick form of the diſtemper conjoined with the influence of the Stars: but then we may ask what that totall propriety is? *Averrhoes* calls it a Complexion; others ſay that it is the ſubſtantial form of a compound body; ſome will have it to be the whole mixture, *viz.* The Form, the Matter, and Complexion, which *Avicenna* names the whole ſubſtance, when he

said that a body hath neither operation from the Matter nor Quality, but the whole Substance or Composition.

But to speak truely and clearly as it becomes Philosophers, we hold that there is a natural vertue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the Form to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole Substance or mixed body necessarily produces a proportionable effect. And *Avicenna* perhaps meant thus much; whence *Arnoldus* in his Book *De Caus. Sterilitatis*, saith that the peculiar propriety of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult Quality, to most men unknown because of its difficulty. Hence it is that Nature is stiled a Complexion, not because it is so properly, and found out by reason, its secrets being onely discovered by experiment and practice: by this the understanding knows that experience is above reason; because there are so many experiments of which we can

can give no rational account, nor finde out any method to ſatisfie our ſelves concerning them.

By what hath hitherto been ſpoken, it plainly appears that the whole propriety of any thing is not the Complexion; for if it were ſo, all things which haye the ſame propriety, would conſequently have the ſame complexion, which is falſe; for *Rubarb* and *Tamarinds* from their whole propriety do attract and draw choler, and yet are not of the ſame complexion. Thus *Valeſcus*.

It is therefore evident that the true propriety of Medicinal things is onely known by experiment, and not by the falſe *Galenical* rules of Art, which do not give us light into the nature of any ſimple. For inſtance, conſider the Roſe, it ſends forth a moſt pleaſant perfume, and is of a ruddy lovely colour, not in reſpect of the Quality cold and dry, but of that proper vertue eſſentially in it; neither can there be any deduction from thoſe Qualities being not ſubject to Taſt, to Feeling, to Hearing, and conſequantly none at all, becauſe Specificks have another original.

How are the firſt Qualities obſerved?

not from their essence and nature, but as sense discovers them, whence reason draws a conclusion: But we see not how reason can determine concerning the Qualities of a Rose, whether it is hot, cold, moist, and dry, unlesse it hath been informed by the senses, as by the colour, sent, taste, or touch.

But these Rules are altogether uncertain and fallacious, and there are more experiments to overthrow then to confirme them; for who dare affirm that all cold things have no sent, that all hot things have sent? that all sented things are hot, that all that have no sent are cold; or that white things are cold or hot, that red things are hotter then white, or contrarily that bitter things are hot, narcotick cold? &c. for *Opium*, the spirit of wine, the *Rose* and more things will confute such an opinion; so that the Qualities do depend upon such uncertainties in respect of every simple, that it is far better to trust to experience to search into the secrets of Nature, then vainly to trifle away time in gathering the second Qualities from the first, and the third from the second, or to gain reason by sense; a thing most ridiculous, unlesse

unlesse it be in the cure of diseases where the Qualities are in confusion.

When the *Ægyptians* understood this, they studied and most esteemed of that Physick which was experimental, and not notional; and therefore they used to place their Sick person in the streets, that if any one of the people that passed by had laboured under the same disease, he might tell the Specifick remedy with which he was cured; whence it sometimes so falls out that an old woman or an Emperick in some certain diseases may effect more by one proper specifick, then many Physitians by their methods and long courses.

I would not be misunderstood, as if there were no judgement to be used in the administration of Physick, but that experience should be the onely guide; Medicine whether speculative or practical, must concur and meet in truth: I say we must not as to the invention or prescription of Physick trust too much to Reason enformed falsly concerning the nature of things, but when experience hath confirmed us in mysteries and secrets, because reason is too weak-sighted to reach them, we must not perversly slight

them, disesteeming enviously what we cannot attain.

I do not account him a rational Physitian who hath onely a large scrowle or bill of Simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run thorow the second Qualities and third; and if at any time he is called to a Patient, from this rabble as from the belly of the *Trojane* horse issue many Receipts, many bands, when he is ignorant of the most inconsiderable Simple, and knows not how rightly to apply it: Shall not he who understands and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure, are of more worth then a rude multitude of *Galenical* Receipts.

We have indeed now so great variety of Medicines, that it puzzles a Physitian more to chuse what is best then to invent; for it is not the abundance of remedies that overcomes a disease, but the vertue, method, order, and choice of time and place, that give successe.

We read in Histories of the courage and skill of a *Spartane* King, who with a band

a band of 400. stout *Lacedemonians* possessed the streights by which *Xerxes* should passe with an Army of 1700000. and made there a great slaughter of them; when the insulting *Persian* boasted that they would close the Sun with their arrows; the *Spartaine* King answered that then we will fight in the shaddow.

By these examples it appears that a select company of choice souldiers have great advantage against a confused multitude; And why are not a few choice remedies beyond an heap of vain receipts? Some have said that an Army is compleat that hath an hundred thousand; and if the number exceeds, it will be tumultuous, and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number, it rather kills then cures; for every Specifick waging war or being opposite to another, must necessarily disturb Natures peace and tranquillity.

CHAP. VI.

Although other Physitians may challenge, as indeed they deserve, a due reward; yet the Brethren do cure gratis, not valuing money.

WE read in History that great persons, Kings and Princes, have entertained famous and learned Physitians, not onely allowing them a considerable annual stipend, but have raised them to great preferment and honour: *Erasistratus* found out the disease of *Antiochus, viz.* his love of his mother in Law, of which he recovered him, and received of his Son *Ptolomy* an hundred Talents: *Democides* restores the Tyrant *Polycrates* for two Talents of Gold; The same person for curing *Darius* had given to him

him a very rich chaine of Gold, and two golden Cups. *Jacobus Collerius* Physitian to *Lewis* the second King of *France*, had 50000. Crowes yearely paid him; and *Thaddeus* the *Florentine* got 50 Crownes daily, travelling up and down to cure the sicke.

The reward and gaines Physick bringeth in hath caused many Students to employ all their time and labour therein, who for the most part look more to the profit then health of their Neighbour, and good of the Common-wealth: If we indeed consider to how many infirmities we are subject, we shall finde Physick to be as necessary as food and raiment; and then able Physitians are to be sought for, who may judiciously administer it; but no man will employ all his paines, cost, and labour, in that of which he shall reap no harvest; who will be anothers servant for no wages? Will a Lawyer plead without his Fee? neither is there any injunction or law to command and oblige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what properly belongs to him. *Menecrates* the *Syracusan* had nothing for his paines but

but affected Divinity; he would be thought and accounted *Jupiter*, which was worse then if he had required a reward sutable to his Calling.

The Brethren are so far from receiving a Fee, that they scorne it; so far from vain glory of their successe, that they will not have such a favour acknowledged. They have not one Medicine for a great man, another for the poor, but equally respect both; frequent in visiting, comforters in affliction, and relievers of the poor; Their labour is their reward, their paines to them gain; no Mice or other Vermine can diminish their heap, no Dragon or wild Beast can either poison or exhaust their Fountain.

Celius Lib. 16. Cap. 10. tells us of *Philo* a Physitian, who found out certain Medicines which he called *The Hands of the gods*; but this great Title was but as *Ivie* hung out for a shew to take the eyes of the Spectatours, to surprise the eares of the Hearers, which promised more then they performed, and rather deluded then helped any, having a glorious outside, but within dregs and corrupt: But the Brethren although they have the most efficacious Medicines in the World, yet they

they had rather conceal the Vertues then boast of them; their Powders perhaps may be accounted a little Cinaber or some slight stuffe, but they effect more then seems to be expected from them: They possesse the *Phalaia* and *Asa* of *Basilius*, the *Nepenthes* that drives away sorrow of *Homer* and *Trismegistus*, the Oyntments of Gold, the fountain of *Jupiter Hammon*, which at night is hot, at noon is cold, lukewarme at sun rising and setting; for they contemn gaines and income by their possession, neither are they enticed with Honour or Preferment; they are not so overseen as one of whom *Tully* speakes, who wrote against others affectation of esteeme, and placed his name in the Frontispeice of his Book that he might be more known; they embrace security, and are not buried but live and are active in silence.

Is not this a rare Society of men who are injurious to none, but seek the good and happinesse of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, meere Parasites, who conforme themselves to the becks of great men, their words and actions are masked with cheats.

It

It is reported that the Statue of *Diana* by Art was ſo framed, that if a preſent was brought to her by a Pilgrime, ſhe would ſhew a cheareful and pleaſing countenance; but if any one came empty ſhe frowned, was angry, and ſeemed to threaten: even ſo is the whole World, wherein all things are ſubject to Gold; this duſt of the earth is of no value with them, becauſe thoſe things are low in their eyes which others much adore. They had rather finde out a Myſtery in Nature then a Mine; and as Gold ſerves to help forward their ſtudies, ſo they eſteeme of it: They wiſh and are ambitious of the age of *Solomon* wherein there was ſo great plenty at *Jeruſalem* as tiles on the houſes, ſilver as common as ſtones in the ſtreet; ſo in the golden age its uſe was not known; men were contented with what Nature freely afforded them, living friendly under the Government of the father of the family, without broiles, luxury, pride, much leſſe war.

CHAP.

Chap. VII.

Abuſes in Medicine cenſured; as the long bills for oſtentation, that the Phyſitian may not ſeeme an Emperick, and for the Apothecaries gain, without reſpect to the benefit and purſe of the diſeaſed, when a few choice Simples might do the cure.

WE daily ſee how many weeds ſprung from Gold, have and do ſtill overrun the whole World; it hath not onely overthrown Cities, deſtroyed Common-wealthes, but alſo hath corrupted the Arts, and of Liberal made them almoſt Servil.

Let us a little (paſſing by the reſt) caſt our eyes upon Medicine, whoſe ſtreames the further they have run from the Fountain, the more dirt and mire they have drunk

drunk up, and now at laſt they are full of ſtanch and filthineſſe. We before have ſaid that Nature is contented with a little, which holds good as well in ſickneſſe as in health; for the more ſimple diet is, the eaſier it is digeſted, becauſe it is hard to turn many heterogeneous things into one ſubſtance: ſo likewiſe in diſeaſes, the variety of Ingredients diſtracts, if not totally hinders Nature in her operation, in regard ſhe ſtruggles not onely with the infirmity but the very remedy; and how can thoſe things which are oppoſite and fight amongſt themſelves, procure and maintain peace?

We confeſſe that a judicious compoſition is neceſſary, becauſe one ſimple ſpecifick cannot confer to the cure of complicated diſtempers; ſo that more ſimples united may effect that which one could not; neither would we be thought ſo abſurd as to queſtion ſo good and requiſite a Method.

That which we complain of is the great multitude of *Omnium gatherum* put together of Hearbs, Roots, Seeds, Flowers, Fruits, Barkes, hot or cold, in the firſt, ſecond, and third, degree; ſo that you ſhall have thirty, forty, or more Ingredients

dients in one Receipt, to shew the Memory and Art of a dull and blockish Physitian, and to help the knavish Apothecary, who extolls his gain for learnedneſſe, the quick utterance of his drugs for experimental knowledge.

On the contrary, if any one making conscience of what he undertakes shall prescribe a few rare and approved Simples (as that famous *Crato* did, Physitian to three *Cæsars*) he shall be thought an *Ignoramus*, if not a meer Empyrick; although he excell those Receiptmongers by far in all parts or learning.

Take notice how the Apothecaries slight a short though effectual Bill, because it brings in little profit; but if they receive one a Cubit long, they bleſſe themselves; and thus the Patient pays for his sickneſſe, when if he recovers, his purse will be sick.

Consider how injurious these are to each person and the Common-wealth; by destroying the one they diminish the other; for if they remain, yet are they but poor members thereof; the disease is protracted by the contrariety of Medicines, and Nature weakned: We account it absurd, when a straight way leads to the

the wood, for haſte to countermarch and make windings which may confound and not further: multitude breeds in moſt things confuſion, but eſpecially in Medicine, when the eſſences of Simples are not known.

We may fetch examples to confirme this from a Court, where if every one at the ſame time may plead and declare his opinion, the caſe would be made more intricate, ſo far would they be from deciding the controverſy: Wherefore a few wiſe Counſellers on each ſide will clearly ſtate the Caſe, and bring it to a ſudden and ſafe determination. The ſame diſcord will appeare in Phyſick, if each Simple in the ſame diſeaſe ſhould have its operation, when a few ſelect ones may quickly do the buſineſſe.

It is therefore an expedient courſe out of many things to chuſe a few, out of thoſe that are good to pick the beſt, which may aſſiſt and ſtrengthen Nature in her conflict; if theſe obſervations were taken notice of, a Phyſitian would not be reputed able for his large rude Bills, but for the Quality of his Ingredients; the Apothecary would have more cuſtome, becauſe men would not be fright-

ted

ted with the charge, and dye to ſave expences, but willingly ſubmit to an eaſy and honeſt cure.

Every thing is not to be eſteemed according to its bulk; we ſee that brute Beaſts in body and quantity exceed a man; but yet the leſſe being Rational and wiſe doth govern the other: a little Gold is more worth then an heap of ſtones, then a Mine of baſe mettals; ſo in Medicine, a ſmall quantity may have more vertue in it then a great meaſure of many Simples.

It is ſufficiently known to wiſe men, that the ſame hearbs do alter under ſeveral Climates; and that which is innocent in one may be poiſon in another; wherefore it is not ſafe to compound *India*, *Arabia*, *America*, *Germany*, and *England* together; for the Sun and Planets have a different influxe upon this or that Country, and accordingly alter the Planets; Nay we cannot be ignorant that the ſame feild abounds, as with wholeſome ſo with venemous hearbs; we have examples of this truth in Minerals; for common ſalt alone is harmeleſſe, as alſo your vulgar Mercury; but if theſe two be ſublimed together they

become venemous and ranke poiſon: but perhaps ſome may think that this proceeds from Mercury; which indeed is falſe; for it may be brought by Art to run again, and then its innocency returns; ſo likewiſe the ſpirit of Vitriol may be taken without danger mixed with another liquor, and the water of Salt-Peter may be received into the body; but if theſe two be diſtilled together, they make a water that will eat any mettle except Gold, and certain death to any one that ſhall take it; but if you adde to the former Armoniacks, its ſtrength is increaſed, and it will reduce Gold into a watry and fluid ſubſtance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and Confection of Hamech with others were compounded of many Simples, which being after long fermentation well digeſted became moſt ſoveraign remedies, and have been in uſe almoſt 600. years, and have helped many thouſands of people.

We deny not but theſe compoſitions are excellent, and have been in great eſteme in foregoing and latter Ages; we likewiſe approve perhaps of ſix hundred more

more, if they are grounded upon experience; for they who first invented these Medicines did not consider whether the Qualities were hot or cold, but to their Nature and Essence, as they either resisted poison, or conduced to the Evacuation of ill Humours in the body, as in Treacle there is vipers flesh, and many others of the same vertue. Our discourse is against the vain extemporary ostentation in prescribing of Medicines compounded of Plants hot, dry, cold, and moist, in this and that degree.

We knew a Physitian who was wont to boast that he knew not any one particular experiment, but all remedies were alike to him respective, the first, second, and third Qualities: and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly, and descends to particulars; For indeed it is more easiy by general rules to passe a judgement of Simples, then by experience to finde out the proper vertue of Specificks; and the reason is because each Simple hath a peculiar property which distinguisheth it from another, and sometimes contrary; nay the Qualities do

not onely differ in reſpect of others, but the ſame Simple may have effects differing in it ſelfe, as it appears in Rubarb, which in reſpect of its firſt Qualities, hot and dry, it doth encreaſe Choler in mans body, but in reſpect of its eſſence and ſpecifick nature it purgeth it. To paſſe by Opium and Vinegar with many others, we ſee how the ſame thing in their firſt, ſecond, and third Qualities have many times contrary operations; ſo Runnet makes thinne thickned blood of the hare, but if it be very fluid it thickens it; ſo alſo Vitrioll according to its nature doth penetrate and is aſtringent, yet it doth repel and diſperſe Lead outwardly applyed to it: though Quick-ſilver is moſt weighty, yet by the fire it i ſublimed and aſcends; and though it i^{s} a thick groſſe body, it may yet by Art be made to peirce any body, and afterwards be reduced to its own native purity.

Many more proofes might be brought; for their is nothing in the World how abject and low ſoever but it hath a ſtampe upon it, as a ſure ſeale of its proper vertue, of which he that is ignorant hath hitherto attained but the huske

and

and shell, the outside of knowledge.

Left therefore this errour in judgement should corrupt practice, and mens lives thereby should be in danger, we thought it a good peice of service to desire those who bend and employ their studies in the Honorable faculty of Medicine, to seek more after a few rare and certain Specificks, then to follow generals which so commonly deceive. We ought not to shew our selves so impious and undutiful, as being in honour, having encrease of riches, to scorne our poor parents; so Experience is the mother of Art; and shall we now contemn her as having no need of her? Experience hath been stiled the Mistresse of Fooles, and Reason the Queen of Wise men; but in a different respect they ought not to be separated; as many Experiments beget Reason, so Reason maintains and adornes Experience.

CHAP.

CHAP. VIII.

That many Medicines because of their high titles, and the fond opinion of men, who think that best which costs most, are in great esteem; though others of lesse price, proper to the Country, are far above them in excellency and worth.

BEsides the abuses mentioned in the foregoing Chapter, another is crept in; the former were cheats in respect of Quantity and Quality; here by this the purse is emptied; for they fall in with mens humours, who then think a thing good when they have well bought it.

Hence *Galen* concealed his Golden *Emplaister* for the *Squinancy*, by which he got an hundred Crownes, which indeed was in it selfe of little worth; for there are many things of excellent use which if they

they were divulged, would be fooliſhly deſpiſed, becauſe vulgar hands pollute whatever comes into them; ſome reaſon may be why after they are not ſo ſucceſful, becauſe the Imagination and Fancy works not ſo ſtrongly, and deſponds as to the cure from ſuch ſlight meanes, and ſo hinders the operation; for although another mans imagination hath little force upon me, yet mine own much alters the body, and either hinders or furthers a remedy in its working.

As this is cleare in many diſeaſes, ſo eſpecially in Hypocondriack Melancholy, called the ſhame of Phyſitians, becauſe rarely cured; wherein the non-effecting of the cure depends upon the prejudiced imagination of the Patient, who deſpairs of help; for cares, greife, and deſpair, do alter and change the blood, corrode the heart, overwhelme the ſpirits, that they cannot performe their offices; if therefore theſe can firſt be removed, there is very great hope of recovery.

Under this Cloak many cover their knavery and covetouſneſſe, who ſeek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the Patient

cloſing with ſo rich and precious remedies may promote the cure; and therefore they compound their Medicines of rare Ingredients, as Gold, Silver, Pearls, Pezoar, Ambergreaſe, Musk, and many more; and then they chriſten them according to their birth. They call them the *Balſome of Life*, the Great *Eliæar*, the Reſtorative of *Life*, Potable *Gold*, *Butter* and *Oyle* of the *Sun*: and who indeed can reckon up their tricks by which they draw in and delude ſuch multitudes of ignorant people? yet their great names are not altogether inſignificant; for by their *Balſom of Life*, they meane that which maintains and keeps themſelves alive.

But grant theſe coſtly Medicines to be good and uſeful, yet they muſt confeſſe that others not ſo chargeable have greater vertues in them.

We may alſo queſtion whether they deale honeſtly, and do not ſell a little ſalt for Gold, and ranke poiſon for the *Balſom of life*; we have known ſome at deaths door by their Mercury: I ſpeak this that others may be cautious; think what would come of it, when one miſtaking adminiſtred *Opium* for *Apium* or Parſly:

Parſly: thus they try experience upon mens bodies, and kill one to ſave another.

Beſides, though theſe may be very excellent Cordials or Antidotes, y e tae they not appropriated to the diſeaſe, and ſo conſequently little conducing to the greife.

Conſider then the abuſe; the Patient pays a great price for that which is of ſmall advantage to him, and ſcornes thoſe meanes which are at an eaſiy rate; wherein alſo there is no danger, as being by experience confirmed, and by all hands received.

It is not hard to prove that each Country abounds with Simples ſuitable to the Diſeaſes of that Country, and that we need not go *India*, or uſe Exotick Drugs.

This Queſtion hath been handled by many learned men; at preſent we will not ſpend much time about it. We deny not men the uſe in Food and Phyſick of *India* and *Arabicke* Spices; neither do we condemn other moſt excellent gifts of God, but here we finde fault with the price; let us therefore uſe them in their place and time: Perhaps ſuch precious things

things were intended for great perſons, but yet great care muſt be uſed in the preparation that they be not Sophiſticated. I ſay rich men may afford to pay for theſe Medicines, who delight to eat and drink Gold, and hope as by that they can purchaſe all earthly things, ſo they may buy health.

Neither would we be thought ignorant of the great vertues and rare efficacy of Gold; but we ſpeak againſt the abuſe of thoſe Impoſtors who inſtead thereof do cheat and robbe: and we can aſſure all, that there is no worth in the boiling and reboiling of Gold: They indeed give their menſtruous ſtuffes for diſſolved Gold, which being reduced to a ſpirit may corrode; and let all men beware of it; imitating a careleſſe Cook, who if he hath loſt the broth in which the meat hath been boiled, ſets new upon the Table which hath no heart nor ſtrength in it: So they when they have conſumed and loſt their Gold with Salts and other wayes, they ſell that which remaines; when the Bird is gone they ſell the Neſt; and this they call Potable Gold ſpiritualized becauſe inviſible: it may be they put Gold into their furnace; but that they

they by those means can produce such Medicines we deny: There were many *Alexanders*, many called by the name of *Julius*, but yet but one *Alexander* the Great, one *Julius Cæsar*, the others agree onely in name.

Should any one enquire into the excellency of our own Countries Simples, he would have work enough upon his hands. We shall leave this to another time and place.

But besides the price, may we not justly suspect the preparation, that they instead of true may sell false compositions failing in their Art and Profession? for the ballance of Humane frailty being at the one end by Justice, at the other by Profit, the last overweighs; because honesty may be an hinderance to us, but profit brings pleasure and delight along with it. So now Merchants count it part of their Trade to learne and skill the adulterating of their Commodities; when the *Thebans* would admit no such persons to the Magistracy, unlesse they had left off their Trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that Calling: the same may be said

ſaid of thoſe who ſell Medicines, whether Phyſitians or Apothecaries, if they abuſe their profeſſion.

It remaines to ſhew that Specificks of Vegetables and things of little worth, are more powerful againſt any diſeaſe then thoſe which are of ſo great price; neither is the reaſon fetch'd farre; for they whoſe Property abſolutly reſiſts the malady, they (I ſay) muſt needs be more effectually then thoſe who accidentally ſuit the diſeaſe, and by meer chance work a cure. In Mechanicke Arts if a man excellent in one ſhould boaſt of his skill in another which he never ſaw, you would finde him a bungler in it; but employ the ſame in that Trade wherein he hath been brought up, and he will ſhew himſelf to be a workman: So in diſeaſes, when each Specifick doth its own office, there is an happy iſſue, but applied to another proves of no effect; neither can it be expected from one man (thought he had an hundred hands) to conquer an Army, which yet choice Bands of experienced Souldiers may eaſily overcome; but we have been tedious about this ſubject.

CHAP

CHAP. IX.

That many are haters of Chymiſtry, *and others ſcorne the uſe of* Vegetables *and* Galenical *compoſitions, either of which may be uſeful in proper Caſes.*

AS the Palats of men are not all taken with the ſame taſte, but what is pleaſing to one, is loathſome to another; ſo mens judgements do differ, and what one approves the other aſſents not unto; both which happen or are cauſed as by Sympathy or Antypathy, drawing them on to embrace, and provoking them to hate ſuch a thing; ſo alſo by prejudice or reaſon corrupted.

Some dare not taſte Cheeſe all their life; ſome abſtaine from it a few years; ſome drink onely water, refuſing Wine or Ale; and in theſe there is great variety,

riety; no leſſe is the difference among Mindes: Whence it is that two meeting when neither hath ſeen or heard of the other, at the firſt ſight, ſhall deſire and ſeek each others friendſhip; and on the contrary, whence is it that one hates another from whom he never received injury? as evidently appears by one coming where two are gaming, he preſently ſhall finde his affection to cloſe with the one, and if his wiſh might ſucceed he ſhould winne; and he would gladly have the other loſe, though he neither recevid courteſie from the one, nor harme or ill word from the other.

Now as much as the underſtanding excells the taſte, and dull and ſenſuall faculty; ſo much a truly wiſe man ſurpaſſeth one that onely outwardly ſeems judicious; one by reflection conſiders and weighs the matter, the other not ſo acutely apprehending is tempted to raſhneſſe. Thus many learned men whoſe Fancies have not been in due ſubjection to their underſtandings, have abuſed themſelves, and have heedleſly embraced this as good, and caſt off that as evil.

It may ſeem as ſtrange in Medicine that ſome Doctors ſhould onely preſcribe

scribe Vegetables and *Galenical* Physick, perfectly hating Chymistry, and that others wholly inclined to novelty should refuse all Medicines that are not Chymically prepared.

Both parties (in mine opinion) are swayed more by Fancy then Reason; for I suppose it absolutly necessary to study first your ancient dogmatical Medicine both as to the Speculative and the Practical part, and to correct the faults as we have already pointed in the first, second, and third Qualities; and the same course is to be taken in Chymistry, so that they be without suspition and deceit: and first we will begin with the old, and then proceed to the new.

We have sufficiently proved that there are occult properties and specifick vertues in Simples, as no learned *Galenist* ever denyed; who have also confessed that these did not work from their Qualities or degrees, but their natures to mitigate Symptomes, take away the cause of the disease, and to Enthronize health in mans body.

If this be true, why are not Physitians more careful in gathering and rightly understanding the nature of Simples?

Fernelius

Fernelius in his Book *De abditis rerum causis*, saith that this Specifick vertue which he calls the Forme, lies hid in every part of a Simple, and is diffused throughout all the Elements; hence if by Chymistry water is drawn off, oyle is extracted, and Salt made out of the ashes each of these, the Water, Oyle, and Salt hath the Specificall vertue of the Simple but I suppose one not so much as another, yet all joyned together are perfect and compleat.

These things being laid down and confirmed, we must confesse that the outward tangible body of any Simple that may be beaten, cut, sifted, boiled, mingled with any other, to be the barke, the carkasse, and habitation of the Specifick Quality which is the pith, the soul, the housholder: And now what shall we say of our common preparations in Apothecaries shops, which have good and bad, nay most corrupt in them? would not all laugh him to scorne who being commanded to call a Master out of his house, will needs have the house along too? that cannot use the birds unlesse the nest be an Ingredient, that cannot eat Oysters unlesse he may also devour the

the shels? But the Apothecaries think this lawful enough, because they can do no better; these occult Qualities indeed are so subtile, that they make an easiy escape, unlesse they be narrowly watch'd, and with a great skill housed or incorporated. Camphire loseth its strength unlesse it be cherished with flaxe-seed; Rubarb is preserved by waxe and the spirits of Wine; the Salt of goats blood does evaporate, if it be not close stopp'd in glasses.

What shall we then say of these Specifical Qualities separated from their bodies? will not they return to their first principles? for who can seperate the Qualitie of burning from the fire? the qualitie of moistning from the water? but if this be impossible in simple bodies, how much more difficult is it in compound?

I could therefore wish that Medicines were used which were lawful, possible, and reasonable, that laying aside ostentation and pride, truth might flourish.

Perhaps we might allow of Syrups, Juleps, Conserves, did not that great quantity of Sugar clog the natural operation of the Simple: Perhaps we might

approve of Electuaries, Opiats, Antidotes, unleſſe the multitude of ſimples confuſedly put together did hinder, if not totally extinguiſh the true vertue: Perhaps Pills, and all bitter, ſowre, ſharp, ſtinking Medicines are good; but yet they deſtroy appetite, cauſe loathſomeneſſe, that a Patient had better endure the diſeaſe then the remedy; if bitterneſſe, ſowrneſſe, ſharpneſſe, and an ill ſavour, are the Specifical Qualities, they ſhould be rather checked then let looſe; and indeed they are but handmaids to their Miſtriſſe, but ſubſervient to the ſpecifical Quality; and the true difference is diſcovered by Chymiſtry; for it ſeparates the impure parts from the pure, if rightly uſed: yet miſtake not, we ſay not that Chymical preparations are altogether ſpiritual and without any body, but are more peircing and ſubtile, more defecated then groſſe bodies made more heavy by a great quantity of Sugar, ſo that they are not free and at liberty to act and play their parts.

By this time you may ſee the folly and madneſſe of thoſe who hate Chymiſtry, which ought to be uſed, but with care and judgement; for it is not the part of

of a Phyſitian to burn, lance, cauterize, and to take away the cauſe of the diſeaſe, by weakning the Patient, and indangering his life; but Symptomes muſt be abated, nature reſtored and comforted by ſafe Cordials. One *Archagatus* was the firſt Chirurgian that came to *Rome*, and was honourably received; but coming to uſe lancing and burning, he was thought rather an hangman; and for the like cauſe at one time all the Phyſitians were baniſhed *Rome*. One *Charmis* a Phyſitian condemning the judgement of his Predeceſſors, ſet up new inventions of his own, and commanded his Patients in froſt and ſnow to bath in cold water, as *Pliny* reports; who ſaith alſo that he hath ſeen old men ſet freezing them by his direction. *Aceſias* about to cure the Gout, looked more to the diſeaſe then paine, which by neglect encreaſed, whence the Proverbe had its Original, *Aceſias medicatus eſt*, as *Eraſmus* hath it, when the condition growes worſe, *Aceſias* his Cure.

It is cleare enough from what hath been delivered that Nature is beſt ſatisfied when profitable and wholeſome things are applied. *Aſclepiades* an inti-

mate friend of *Cn. Pompey* firſt ſhewed the benefit of Wine to ſicke perſons, recovering a man carried to his grave; he taught to maintain health by a moderate uſe of meat and drink, an exact care in excerciſe, and much rubbing; he invented delightful and pleaſing potions, he commanded bathing, and for eaſe to his Patients invented hanging beds, that ſleep might ſurprize them in ſuch a careleſſe poſture. The ſame *Pliny* ſaith that *Democritus* was a Phyſitian, who in the Cure of *Conſidia* Daughter to Conſul *Sereilius*, did forbeare harſh means, and by the long and continual uſe of Goats milk recovered her.

Agron as *Cœlius* reports, *Lib.* 13. *cap.* 22. was a Phyſitian at *Athens*, who in a great Plague when many were infected, did onely cauſe to be made great fires nigh to the place; and thus did *Hippocrates*, for which he was much honoured.

Whence we may learne that mild and gentle uſage in a diſeaſe is more efficacious to the taking away of the cauſe, and to healing the Symptomes, then harſh and rugged dealing. The Mariner doth pray for a full gale many times to force him into his d ſired Harbour; neither doth

doth the Traveller goe in a direct line, yet both in the end attaine their hopes. We read that *Fabius* by delay conquered his enemy; ſo that it is a Maſterpeice of prudence well and maturely to deliberate and then to execute; yet the method of curing remaines and the Axioms are firme; *viz.* If the cauſe be taken away, the effect ceaſeth; if the diſeaſe is cured, the Symptomes do vaniſh and weare away.

But Chymiſtry ſtores and ſupplies us with Medicines which are ſafe, pleaſant, and ſoone performe that for which they were intended: and others have abundantly ſet forth this in their writings, and therefore it will not be requiſite to ſtand longer upon it.

Now let us face about and view thoſe who are meer Chymiſts; theſe would be called young *Theophraſts*, affecting like their Maſter a Divine Title, which he neither had by his Father nor Mother, but aſſumed it to himſelf as moſt Magnificent and glorious: but without all doubt he was a man of eminent and admirable knowledge in the Art of Phyſick; yet ſurely it would be worthily judged madneſſe for his ſake alone, to forſake

the Ancients and follow his new inventions.

It may ſeem an abſurd thing for one to undertake to reſtore a very old man to his former ſtrength, becauſe death it then approaching, and every man at length muſt ſubmit to his Scepter.

Is not the World now ancient and full of dayes, and is it not folly to think of recovering and calling back its youth? ſurely their new Medicine cannot revive the dying World, it may weaken it and haſten its end: yet ſtay I pray you, do not imagine that I do at preſent cenſure the excellent and plainly divine Preparations of Chymiſtry; but rather the perſons who profeſſe it, who make it their buſineſſe to deſtroy, but endeavour not to build, who trample on others to raiſe and exalt themſelves; as *Theſſalus* of old did, railing againſt all men who were not his followers: So *Chryſippus* Maſter to *Eraſiſtratus*, to gain preheminence, deſpiſed and changed *Hippocrates*. Theſe and ſuch like men are wont to promiſe much, but perform little; for we may certainly conclude, that although ſuch perſons may affect greatnes, yet they ſhal never attain it by ſuch indirect means.

I would

I would many of the *Paracelſians* did not too much conforme to their Maſters vices; if many late writings were ſcanned, and their abuſes and tart language againſt others left out, I doubt their volumes would very much ſhrink; it were much better that diſeaſes the common enemies were more lookt after, then private grudges amongſt Phyſitians themſelves revenged: Brute beaſts do barke, ſhew their teeth, and ſpit venom:; a mans weapon is Reaſon by which he ſhould foile his adverſaries.

As touching Chymiſtry, we highly commend and admire thoſe things in it which are good, but yet ſo as not to deſpiſe *Galenical* Medicine, which in ſome caſes is as effectual: my opinion is that each ought to be uſed in its proper place. Men are not meer ſpirits but corporeal Subſtances, and therefore need not Medicines exalted to their higheſt degree of perfection, at leaſt in every greife applied to every perſon and to every part or member. There are ſome diſeaſes which being hot and dry are not to be cured by Chymical preſcriptions, whoſe Ingredients or Preparations have the like Qualities. In a Common-wealth there

is a Merchant, there is an Husbandman, but one ought not to ſupplant the other; ſo a prudent Phyſitian will make uſe of both as he ſees occaſion; the one for a Country man, the other for a delicate Perſon; the one in ſlight diſtempers, the other in dangerous caſes; the one for pleaſantneſſe, the other for efficacy as neceſſity requires.

CHAP. X.

Concerning the unſufferable vices of many Phyſitians, from which the Fraternity of R. C. *is free.*

WE have not without ſufficient cauſe ſaid ſomething of the abuſes of Medicine, which the Brethren warily ſhunned by their firſt Law, which was, That they ſhould cure the ſicke Gratis; for the greedineſſe of Phyſitians puts them upon unjuſt and illegall actions. Whence come thoſe terrible long Bills? thoſe

those short dear Bills, but from coveteousnesse? every one more striving to inrich himselfe then to help the diseased; yet we deny to none their honest gains. Justice and Truth should sway them in their practice: let them follow the method of *Hippocrates* and *Galen*; yet Nature indeed is more to be look'd after then either of them, as a sure guide into its own most intricate secrets: but from the faults of remedies we will come to the faults of Physitians themselves, by which so many Patients do and have miscarried.

They are commonly these; Self-conceit, Pride, Malice, Hatred, Calumniation in word and writing, Coveteousnes, Ignorance, joyned with a grat stock of Confidence, or rather Impudence.

This Self-conceit becomes no man; if a man is puffed up like a bladder, he may be sooner broken, and his glory will vanish; his greatnes encreaseth his danger; neither is Pride to be allowed of; it blaits all parts and endowments, and if the man escape the envy of others, yet death or a slight Feaver makes him fall, and he who even now was lifted up through ambition, is brought down to the

the earth. It is not true learning that cauſeth men to ſwell, but an emptineſs; they ſuppoſe themſelves to be knowing men, when as indeed they underſtand not the depths of Nature. *Socrates* had learned a leſſon of ignorance, after much ſtudy he found out his inſufficency; if theſe vapourers would turn over a new leaf, they would ſee their former preſumption.

Mark how Malice and Hatred proſpers when two are ſet againſt each other, they endeavour by making themſelves a common laughing ſtock, utterly to undo both, and each at length is whip'd with his own rod. There is this benefit in having an envious adverſary, that he ſpends and waſts away; his malice feeds upon himſelf; ſo that it is better for any man to deſerve the envy of another rather then his pitty, the one ſuppoſing him happy, the other miſerable: This vice as the Ivie by embracing trees doth ſpoile them; this vice I ſay clings to great perſons, and ſecretly corrodes their Honour and Fame; what noble exploits, what vertuous deeds have been performed but they have been blown upon by ſome peſtilential breath? This was the cauſe of

of furious *Caines* murthering his righteous Brother *Abel*, and that *Jupiter* struck *Æsculapius* with a thunderbolt: to avoid this many have forsaken their Countries and lived amongst strangers, as did *Ipbicrates* in *Thracia*, *Timotheus* in *Lesbos*, *Chabrias* in *Ægypt*, *Chares* in *Sigeum*, who were all *Grecians*; amongst the *Romans*, *Pompey* after so many magnificent Triumphs, for his great and and famous Victories withdrew into the Country, and came seldome in publick, that he might escape the envy and malice which he feared, because of his innocency and greatnesse.

What shall we think of that monster *Aristotle*, who (as it is reported) was so spightful to his Master *Plato*, that he caused many of his works to be burnt that he might shine brighter? he was fearful his honour should be eclipsed by his Masters greatnes. *Aiax* hated *Ulysses*, *Zoilus Homer*; *Didimus Alexandrinus* was enemy to *M. Tull. Cicero*. *Palemon* the Grammarian to *M. Varro*, *Cæsar* to *Cato*, *Adrianus* to *Traian*, *M. Crassus* to *Pompey*, *Alexander* to *Achilles* at the sight of his Sepulcher, *Julius Cæsar* to *Alexander*, and many others who were all possessed with

with this evil spirit; but in Medicine such practices are more dangerous, because the body of man being of more worth then Arts or other trifles, is engaged, as being the subject of Medicine.

This flame encreaseth and most commonly breaketh out; envy turns to Calumniation; hence is it that so many vain Pamphlets are sent abroad full of bitter expressions, which become no rational prudent man; but this vice hath been by many set out, and we will spend no more paines upon it.

Coveteousnesse is another vice which hath infected many Physitians, who make it their onely study to heap up riches; and though their strength of body is decay'd through age, yet with a most rigorous desire do they endeavour after money; nay though they have one foot in the grave, they will have another in a bag to counterpoize them. Physitians indeed above others are tempted to this vice; for when they grow old they are most sought unto because of their experience; and by this means they are encouraged to set Silver above Justice, and Gold above Conscience. But if an Apothecary be coveteous and greedy, more mischeifes do

do ensue; all his compositions will be made up either of stale or false Ingredients, so that both the Physitian and Patient are cheated; the one is censured for ill successe, the other is not onely not cured, but may complain of the bad Physick as of a new disease.

I shall speak nothing concerning the abilities and qualifications of a tryed, examined, and licensed Physitian; but of the unskilfulnesse of those who rashly undertake to practice when they want knowledge and learning to guide and direct them; they study impudence; and note, that an illiterate rude fellow in maintaining his opinion shall alwayes appeare most confident: their Geese are Swans, their absurd receipts are Oracles and Mysteries, and they are enjoyned to conceale what they know not; if any one opposeth them, they either slander him or envy him perfectly.

These and the like vices have no place amongst our Fraternity; they are not Emulous or Arrogant, they are not Spightful and Envious, but delight in instructing one another in Mysteries; no brawling or disgraceful speeches are uttered amongst them, much lesse are they coveteous. The

... The Book M. declares their skill as well in other Arts as in Medicine; if any one pleaſe to conſult their other Books, and weigh diligently their nature and all circumſtances, he ſhall finde what we have ſaid abundantly there confirmed.

CHAP. XI.

Whether any one of the Fraternity being called to a Patient, is bound to appeare? and whether they are able to cure all Diſeaſes; as well thoſe that are accounted incurable, as thoſe that are thought curable?

THe actions of men as well as their perſons are ſubject to many miſcarriages; as the one may die, ſo the other may be forgoten; as the one may be infirme, ſo the other may be abuſed; wherefore an Act was invented by which all worthy deeds might faithfully be kept

kept and transmitted to posterity. Persons indeed whose Offices are publick, in performance of their duties of trust, are necessarily bound if occasion requires, to act publickly in their place: But if in the little World any disorder happens, as a disease subverting health, the sick person immediatly goes not to a Magistrate, but a Physitian; wherefore Medicine properly respects not the publick, but the private health of this or that Patient; therefore it will follow that a Physitian being not compell'd by the Law, nor ingaged by service, shall be forced to visit any Patient who sends for him; for a Physitian doth not prescribe to all, but to a particular sick man, and is a servant to Nature, but not to the diseased whom he governs by his rules till he hath restored them to health.

We may enquire more strictly concerning these Brethren, whether since they professe onely Medicine as their first Law enioine, if wrote unto, or spoken to for the taking away of a difficult disease, whether in any particular place they must appeare being engaged thereto, either by promise, or charity? We answer negatively; for if other Physitians are not so

ſo ſtreightned, much leſſe are they, who do their Cures without price, who expect not a reward from men but from God, to whom as alſo to the lawful Magiſtracy they are obedient.

Furthermore, whether all diſeaſes are cured by them, even thoſe whom others judge paſt help, as the Leprouſy, the Dropſy, the Peſtilence, the Cancer, the Hectick, the Gout, and many others? We answer, that they ingeniouſly confeſſe in their writings that they know not the time of their own death, and they acknowledge that all men muſt pay their debt to death, which cannot be hindred or prevented by any Medicines, if according to predeſtination it ſeiſes upon any man; and to endeavour againſt Providence were impious and vain.

But there are three degrees conſiderable in the forementioned maladies; The beginning, the increaſe, the ſtate: At the firſt all or moſt of theſe diſeaſes are cureable; when they prevaile ſomewhat over Nature remedies may be had; and doubtleſſe the Brethren have Medicines which will effect the cure, Gods providence aſſiſting them in their lawful endeavours: ſuch diſeaſes in their height

which

which have a tendency to death are incurable; as for common sicknesses we finde that either *Galenical* or *Chymical* Preparations may remove them.

We will now declare the reasons why sometimes the most able Physitians are foiled and disappointed. First we must know that diseases are the effects of sin, and deserved punishment doth oftentimes shut out favour, so that tedious sicknesses and death are means which God useth to check sinners, or chastise his people; in vain therefore will man labour to frustrate the Decree of the Almighty in his will and pleasure. The second reason may be drawn from the nature of Diseases, which are either deadly in themselves, or as they are consequences of others being produced by them. The Plurisie or the Inflamation of the Pleura although it is dangerous, yet if direct means be applied in time, it is helped and cured: But if the matter inflamming is not evacuated by letting blood, or by expectorations there will follow a corrosion of the Pleura, and the corruption flowes into the cavity of the breast, and thus another disease is generated called Empiema: and now if Na-

ture stands not much the Patients friend, and doth not convey this matter into the water courses, as often is seen, or also by Art; some Musels are opened, and the corruption within forty dayes carried away, the Lungs will be ulcerated, and a Consumption will ensue altogether incurable.

The Question is whether cureable Diseases are by them helped? Such indeed would end without any application, and Nature needs no assistance to such enemies, so that then Medicine were useless; for who will trouble himself to seek after means, when his greife will shortly of it self cease and go away? Though here be many difficulties couched, yet we shall breifly state the case: Let those who are unsatisfied in large Treatises shew whether in the World it was absolutely necessary that all things should be done which are done, or whether they might have been otherwise disposed of. *Cardanus* and the Stoicks do attribute all events to fatal necessity, to which they do subject God himself, as not being able to resist; so blasphemous are they.

We hold that God is a free Agent omnipotent,

nipotent, he can do what ever he pleaſeth; he hath made Nature his handmaid, and ſhe having received a Commiſſion doth accordingly act; ſhe produceth all things either for the good and happineſs of men, or elſe to plague and puniſh them, and of this rank are Diſeaſes, and Death it ſelfe cometh from ſuch prevalent diſeaſes: But God alone diſpoſeth of good or evil to every one; he indeed generally lets Nature keep its courſe, but ſometimes to ſhew his freedom, he interrupts that order, and by a particular providence thwarts the intention of Nature whether it tend to health or ſickneſſ; it is in his power to ſhorten a diſeaſe which to us may ſeem tedious, he can keep off Death when we give over the uſe of means. Now if God foreſees the the evils which naturally hang over men, and doth not prevent ſuch evils but therewith will puniſh men, he is not the Author of that evil foreſeen and brought upon any one by nature, although ſometimes he ſends miraculous plagues upon his enemies. Hence is that ſaying; *O Iſrael thy deſtruction is from thy ſelfe, becauſe thy wickedneſſe hath drawn down judgements upon thine head.* When ſome of

the wiſe Heathens had taken notice of this; they feigned Pleaſure and Sorrow, to be lincked together, as if the exceſſe thereof were to it ſelfe a ſufficient puniſhment: They alſo ſaid that a Diſeaſe was brother to Death, that by ſweat vertue was attained; and to this purpoſe is that place in Scripture; *There is no evil in the City that is not from God*, where is meant the evil of puniſhment, either brought upon any perſon miraculouſly and by the immediate hand of God, or elſe naturally falling upon him.

Hence we learn the birth and original of Vice, it proceeds from the corrupted Nature of fallen man; his will enjoyes its liberty in reſpect of earthly things, but as to heavenly things its not free: Its with a man as with a weak infirm perſon who cannot lift his hands to his head, but with eaſe he can let them hang downwards. So ſinful man naturally inclining to ſinfulneſs, without any paines falls into wickedneſs, he needs no particular inſtinct from God; but the ſtrength which muſt ſupport his infirmities, exalt him to Heaven, ſo that he may obey God, is not from man himſelf; but from the free grace and mercy of his heavenly

heavenly Father, who hath mercy on whom he will; but yet excludes none from his favour who forſaking earthly things do accept of the true means and receive the benefit thereof, who pray and endeavour to their utmoſt ability to be what they ſhould be, committing themſelves firſt and chiefly to God, and then to Nature, who faithfully obeys him in all things,

CHAP. XII.

That the Brethren of the Fraternity do uſe onely lawful and natural remedies.

THe holy Scripture makes mention of a King of *Juda* who being ſick of the plague and death ſeemed to approach, by divine providence was healed by having Figs applied to the ſore, and he lived many years after; ſo that we ſee that

God can miraculously direct to means which in themselves are natural, as indeed this was a very lawful remedy, and the reason is not unknown: so here we will examine whether the means which the Brethren use be of themselves lawful and warrantable. A certain Author thinking to insinuate himself into the favour of the Brethren, speaks of rare blessings and Exorcisms by which a man may promote the happiness of his Patients and curse and endamage his Adversaries; but who will esteem this lawful and good? Such things may catch some silly old women and by them be accounted secrets: they would be the greatest slander imaginable to the learned Fraternity; for the Brethren use natural means without any mixture of superstition, as we may see by the example of him at *Weiz'lar*; who with application of one Simple took away the raging pain of an Ulcerated Cancer, whom *Pharnius* applauds for his rare Art; for by the same herb he also did the Cure, the same Brother carried a bag of roots and herbs alwayes about with him; he much commended the Bryony root, but chose the bitter one; he taught also the occul

occult vertue and proper use of many Simples, which are lost and forgotten.

We will not decide the controversy whether the Simples ought to be gathered according to particular constellations; many very learned men do favour this opinion: As first of all *Barthol. Carrichterus*, who divided the most approved and effectual Simples according to four Triplicities of the Signes in the Zodiack, and in each of them made three degrees. I have known many who addicting themselves to this study, have thereby been able to cure very dangerous sicknesses, especially old Ulcers and outward griefes.

That so many lights should be placed in the Heavens to no end and purpose, it were profane to imagine, because God created all things to act according to their nature; and surely the Stars were made to yeild their influences, and there is not any doubt but that Vegetables, Mineralls, and Animals, do receive their occult Qualities from them; he therefore is an happy man who can search out the effect by the cause, and by the effect is able to judge of the cause. Plants have relation as well to the heavens as

to the earth, and he who knows this community is a great Artist; but the Brethren employ all their time in these Mysteries, as they confesse as well in their *Fama* and confession as in other writings.

We dare not affirm that their Astrology is the same with that which is vulgarly professed, or their Botanick common; for theirs are founded upon certain and true Axioms; subject to no change but alwayes continuing the same worth and vertue.

Other Axioms are so infirm, that they oftentimes are proved false and admit of correction. It is an Axiom that all Wine is hot, which hitherto hath been received as true; but if from some Country be brought Wines whose nature is cold, the falsity will appeare. He who never saw a Bat or doth not consider insects will immediately say, that every thing that flies hath feathers; when there are also flying fish which make use of their fins, so that there are many exceptions belong to the general rule: Who would not conclude this for a certain truth that four-footed creatures cannot passe thorow the Aire as well as they passe on the Earth but by flying? but expe-

experience confutes this; for the *Indian* Cat by spreading some membranes (not wings) from her hinder feet to her former, goes in the Aire whether she pleaseth: But the Axioms laid down and followed by the Brethren are such which faile not, their principles alwayes attain their end; so that there is nothing deficient in them which may exclude or diminish their perfection; wherefore cures wrought by properties truly drawn from the Stars and the Planets, must necessarily be true & certain; for the effects do surely result from their causes not anticipated or mistaken. He who promiseth with fire, to heat, to dry, to burn, is not deceived, neither doth he deceive, because he hath that which can perform all these offices: so if they undertake a Cure, there is no doubt but that they can effect it; because they know and can make use of the true and proper means, which Mediums are purely natural, the hidden treasure of Nature, the extraordinary gifts of God. They apply themselves onely to the study of Natural Magick, which is a Science containing the deep Mysteries of Nature, neither is this divine knowledge given to any by God, but to those who are

are Religious, good and learned. *Origen tractatu. 5. super Matth:* saith, that the Magical Art doth not contain any thing subsisting, but although it should, yet that must not be evil or subject to contempt and scorne. The same 23. *Homil. super Num.* speaking of Natural Magick, doth distinguish it from the Diabolical: many hold that *Tyaneus* exercised the Natural Magick onely, and we do not deny it. *Philo Hebreus lib. de Legibus*, speaks thus; That true Magick by which we come to the knowledge of the secret works of Nature, is so far from being contemptible, that the greatest Monarchs and Kings have studied it; nay amongst the *Persians* none might Reign unlesse they were skilfull in this great Art.

Magick (as some define it) is the highest, most absolute, and divinest knowledge of Natural Philosophy advanced in its wonderful works and operations, by a right understanding of the inward and occult vertue of things; so that true agents being applied to proper Patients, strange and admirable effects will thereby be produced; whence Magitians are profound and diligent searchers into Nature

ture; they because of their skill know how to anticipate an effect which to the Vulgar shall seem a miracle: As if any one shall make Roses bud in *December*, Trees to flourish in *January*; shall cause a Vintage in *May*, produce Thunder and Raine in the Aire; as *Joh. Baptista porta* teacheth *lib. 2. De Magia naturali*; also *Roger Bacon* did the same: *Julius Camillus* a man to whom we may give credit, affirms that he saw a childe formed by an Alembick, which lived some hours: a very strange thing, if true. *Cælius de Budda* writes, that he brought forth a Virgin out of his side; but we leave these things as we found them, we will not dispute the truth of them.

We need not stand longer upon the praise of Magick, it being of it selfe so honourable; but yet this noble Science doth oftentimes degenerate, and from Natural becomes Diabolical, from true Philosophy turns to Negromancy; which is wholly to be charged upon its followers, who abusing or not being capable of that high and mystical knowledge, do immediately hearken to the temptations of Satan, and are misled by him into the study of the black Art. Hence it is that

Magick

Magick lies under disgrace, and they who seek after it are vulgarly esteemed Sorcerers; wherefore the Brethren thought it not fit to stile themselves Magicians; but Philosophers they are not ignorant Empiricks, but learned and experienced Physitians, whose remedies are not onely lawful but divine: and thus we have at large discoursed of their first Law.

CHAP. XIII.

Of the second Law of the Fraternity of the R. C. viz. *That none of the Brethren shall be enjoyned one habit, but may suit themselves to the Custome and Mode of those Countries in which they are.*

MAny perhaps may blame my prolixity upon the first Law; to whom I shall answer, that weighty businesses are not to be perfunctorily run over; transactions in the little World may onely

onely deserve to be touched upon, but the affairs of the great World ought to have an answerable consideration; so that I must necessarily crave pardon for my brevity, because I could not wrap up the due commendations of such subjects in so narrow a compasse.

This second Law gives birth to the first; for without it the Brethren would have no opportunity of doing good, who by its benefit are secure and fear no danger: for as a Bird although it singeth not, is known by the colour of its feather; so every one accustoming himself to one Habit is thereby distinguished. We finde in History that many by their enemies have been discovered by their apparel, and the disguise hath oftentimes procured liberty. *Otho* being overcome and making his escape by Sea was taken by Pirates, who not knowing him because he had changed his cloaths, suffered him to ransom himself.

On the contrary King *Richard* coming back from the Holy Land, affairs being there illy managed and to the displeasure of many, especially the Duke of *Austry*, passing with his Navy by the *Adriatick* Sea was discryed and became a prey

prey to the said Duke, who was forced to redeem himself, to pay a vast sum of money; and he was known and found out by his garments.

If danger attends Kings and great persons in such cases, much worse would be the condition of private men if they should have so sad a restraint upon them. Men in meane apparel do not feare the attempts of Robbers, neither do they suspect a poisoned glasse; whereas Potentates are a prey to the one, and very often are taken away by the other.

Besides a poor habit is sufficient to cover Learning, and a Cottage may become Wisdomes habitation; nay mens parts and abilities are censured by their outside, and that which is willingly concealed must not have a being; the Courtier who must onely be accounted a Schollar; but indeed the soul is cloath'd with the body, which to adde ornament to it needs no help of Taylours or Painters, it is grac'd with true Philosophy, and secret Arts are its glory.

Margaretha a Queen of *France* is said to have kissed the beautiful soul of *Alanus* a Philosopher when he was asleep thorow his body, the which action being much

much admired at; she answered that she then perceived not the deformity of his body, being ravished with the amiableness of his soul. Thus we see that a gallant spirit may dwell in an unhandsome house, and that a poor habit may be worne by the most excellent and profound Philosopher.

There are yet many reasons which may perswade to a decent cloathing, for by every vulgar eye the minde is judged of by the garment; but we in other Books have largely treated of this subject. Very many have instead of modest and comely apparrel run into excesse, as *Poppea* Wife to *Nero*, and *Cleopatra* Queen of *Egypt* to set forth their beauty; but this is not commendable, since *Seneca's* rule is to be observed which requires a due moderation.

Our Brethren change their Habit for a vertuous end, which as it is not gaudy, so it is not contemptible; they are alwayes civilly clad, and not affectedly, they are especially careful of the inside, that their hearts are reall and honest; neither would they impose on any by their actions.

There are many waies by which men may be

be deluded, as by a Fallacy, Equivocation or Amphiboly, but these do appertain to Logick: The Brethren are vigilant as well in respect of disgrace as damage; it is a very difficult matter to cheate and deceive them.

Whereas others take the liberty to cozen a cozener, and think it a piece of justice to repay in the same coyne; The Brethren are not so revengful, they count it an happinesse to have an opportunity of expressing their patience; yet although they are as innocent as Doves, they endeavour to be as wise as Serpents, for there may be an harmelesse subtilty. We may judge easily that they affect not vanity by the often change of their apparel, because they would not be known, but obscure their names and relation.

If the intentions are sincere not thereby to wrong any one but to do good, we may allow not onely of a disguise in cloaths, but a change of names; the sign doth not alter the thing signified, neither doth an Accident destroy the Substance. Names are notes by which one man is known and distinguished from another, cloaths are coverings as the one hides our nakednesse, so the other

other keeps from obscurity. The Ancient Philosophers and Ægyptian preists did wear a linnen white robe which distinguished them from others, as *Pythagoras* and his followers, to express both the cleanliness of body, and unspotted innocency of soul. Nature hath so befriended some birds that they change both voice and feathers in the Winter, and thereby being not known, are safe from other ravenous birds: In some Counteries Hares become white in the Winter, but in Summer keep their wonted colours. The Camelion by being like no every thing shee comes neer doth often escape, the Ants and many Insects have wings and can scarcely be known what they first were, so happy is that change which guides to safety.

Shall reason withstand the lawfull dictates of Nature? where necessity compells, custome forces, shall men run upon the one, and to their damage slight the other? The Brethren being in all points careful, will neither violate Natures Commands, nor contemn civill rights, though they alter their apparrell, their mind is unchangeable.

CHAP. XIV.

The third Law enjoynes each Brother to appeare on a particular day, and at a certain place every yeer, that they may all meet together and consult about their affairs.

EVery Society hath Lawes and rules binding them to some Duties, so that the Governour or chief when he pleaseth and thinks it necessary may summon all to one place to consider what is most fit and convenient to be done on some immergent occasions, for if a company be separated, their minds and Councells are disjoyned, the one cannot be helpfull to the other either in example or advice: who knows not that most intimate familiarity, and the neereſt friendship is broken off by absence, and want of visitation, so that they who were not long since higheſt in our thoughts are utterly forgotten

gotten, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were unnaturall when thus separated: we confess that letters may supply this defect, yet writing doth not so much delight and enliven, as discourse, papers are mute, if any doubt arise they cannot frame a ready answer, but where a man appeares, he can resolve all Questions, satisfie all scruples.

Wherefore the Brethren of the *R. C.* thought it most expedient, if not altogether requisite to meet at least once in the yeare in a certain prefixed place: This Law as it is the third in order, so also in Dignity, by which the true *Pythagorian* assembly is obliged to appearance; neither is their meeting vaine and to gaze upon each other, for they do imitate the rule of *Pythagoras*, who enjoined his Schollers every day to examine themselves, where they had been, and what good memorable act they had performed: so the Brethren of the *R. C.* at their convention relate what rare cures they have done, what progress they have made in the Arts and Sciences, and observe how their practice agrees with their principles; and if any new knowledge confirmed by often expe-

rience comes to them, they write it in Books that it may safely come to the hands of their successors: Thus true and certain learning is encreased till at length it shall attaine to perfection.

This Schoole is not like to *Aristotle's*, for there were frequent wrangling disputes, one opposing the other, and perhaps both the Truth, however they have no Questions free from debate, not contradicted by some of the same sect: for example

What is the soul of man? whether the First Act, or something else, whether ἐνδελέχια or ἐντελέχια whether born, generated, or infused, given from heaven, and many Thousand such fobberies, and at length they rest in Opinion.

They have therefore framed a Methode to regulate disputes, and supply termes, whereby they more darken knowledge, and willingly shut their eyes: Let them discuss to wearinesse, the nature and original of Metalls, and whether there can be a transmutation, and who will be better informed and satisfied? Thus idle Disputation is a sport of Wit, and onely a recreation of Fancy, no solid and real Truth is to be found out by it.

A certain Philosoper hearing some dis-

pute

pute What Vertue is, made answer that as they could not come to an end of the Question, so neither to the use thereof: if any one professes hemselfe to have skill in Physicks, why then doth he not let the world see what he can doe? and laying aside vain bablings perfect the great work of natural tincture, but by chance he will utterly deny that there is any such thing to be found out, and hereby gets a cloak for his ignorance, for he will censure all which he knowes not.

But who will call him an horsman, who yet did never ride? who will call him a Smith, who never wrought in that Art? and why should we esteeme him a Philosopher, who hath never experienced his philosophy, but hath onely uttered some foolish and fantastical words.

But some may here object that one part of Philosophy is contemplative, to which Mathematicks and Metaphysicks doe relate, the other consists in Action, to which Ethicks and Politicks doe guide. *Plato* was displeased that Mathematicks were brought to sensible Subjects, as Arithmatick to Numbers, Musick to Sounds, Geometry to Measures, but we must acknowledge that he in this was envious to mankind,

kind, and in his passion prevailed over his reason: For what profiteth it any man by meer speculation to view the mysteries of God and Nature? is it a more commendable thing to thinke well, then to be good? the same holds true in Physicks, for barely to contemplate of it is as unusefull, so absurd and ridiculous, how can you call that a true Cause, of which you never saw an effect? There hath been some ancient Philosophers who have searched after experimental knowledge, and studied more Nature then Art, more the thing, then the signification and Name, as the Magitians amongst the *Persians*, the Bracmanes amidst the *Indians*, and the Priests in *Egypt*: and now the Brethren of *R. C.* in *Germany*. Thus wee see plainly they meet for a good end, for each Court hath its appointed time in which justice may be duely executed, and no wrongs further heightned: The Brethren assemble to vindicate abused Nature, to settle Truth in her power, and chiefly that they may with one accord return thanks to God for revealing such mysteries to them: if any man is promoted to an high Office, and neglects or contemnes the Ceremonies and circumstances of admission, the Prince will

will immediately put him out as one ſleighting his favours and ſcorning of Him: ſo ſince God hath been pleaſed to honour theſe Brethren with ſuch rare endowments, and they ſhould not appeare to ſhew their gratitude, He might juſtly take from them His Talent, and make them ſubjects of His wrath.

This Law hath a Limitation if they cannot appeare, they muſt either by others their Brethren, or by letters tell the cauſe of their abſence, for infirmity, ſickneſs, or any other extraordinary caſualty may hinder their journey.

Wee cannot ſet down the places where they meet, neither the time, I have ſometimes obſerved Olympick Houſes not far from a river and a known City which wee think is called *S. Spiritus*, I meane *Helican* or *Pernaſſus* in which *Pegaſus* opened a ſpring of everflowing water, wherein *Diana* waſh'd her ſelfe, to whom *Venus* was handmaid, and *Saturne* Gentleman-uſher: This will ſufficiently inſtruct an Intellgent reader, but more confound the ignorant.

CHAP.

CHAP. XV.

Concerning the fourth Law, that every Brother shall chuse a fit person for his Successour after his decease, that the Fraternity may be continued.

ALl things in the world have their vicissitudes & changes, what was to day is not to morrow, and this appears most of all in mankind, who are as sure once to die, as they at present do live, wherefore God out of his heavenly Providence granted Generation and propagation, that though Individualls do perish, yet the Species may still be preserved. And this is that innate principle which is the Cause of Multiplication, so that Plants, Annimals, Minerals, and man the noblest Creature shall to the end of the world be encreas'd. Many philosophers have complained of the shortness of mans life, who though he be more excellent then others,

yet

yet he lives not their ages. The Eagle, the raven, the Lion and what not, dures longer then man, as though Nature was a stepmother to him, and the others were her true progeny.

Wherefore since that the Brethren, being Mortals, must certainly once cease to be, and undergoe the common Lot of their Nature; their wise Lawmaker did not rashly make this Law, that each Brother should chose to himselfe a fit person to be his Successour: in which choice they do not look to the obligations of friends, their natural relation neither to Sonnes or Brethren, but purely to Qualifications, as Learning, secrecy, Piety and other such like endowments.

Amongst the *Egyptians* the sonnes did not onely inherit their Fathers estate, but used the same trade and imployment, the Sonne of a potter, was a potter, a Smiths sonne was a Smith: But the Kings were chosen out from amongst the Priests, the Priests from amidst the Philosophers, and the Philosophers were alwaies Sonnes of Philosophers, but many times there hapned a great difference of parts between the Son and Father; outward Goods may be conveyed to posterity, and the Son may

be

be his Fathers heire, but the gifts of mind, especially such as this Fraternity hath, is rarely by Generation communicated to the ofspring: He that shall be enduced either by entreaty, or hired with money to reveale ought to any one, but a truly vertuous man, doth injure the first Giver of such a Talent, the Lawgiver and the whole Fraternity, for perhaps enemies thereby would be able to further their designes, God would be dishonoured, and vertue banished.

The Philosophers would have mysteries revealed to none but those, whō God himself shall enlighten, that their understandings being refined, they may apprehend the deepest sayings & profoundest secrets: Others say, that we must not trust him with whom we have not eaten a Bushell of Salt; that is, him with whom they have not had much converse to the sure experience of his abilities and faith, for friendship is not to be compared to Horses that bear price according as they are young, but to wine and Gold which are bettered by Age: So the Brethren entertain no man to be a member of the Fraternity, but men of approved parts, and very vertuous.

There

There were certain rites and Ceremonies done at *Athens* in the honour of *Prometheus*, *Vulcan*, and *Minerva* after this manner: many were appointed to run into the City with lighted torches, and he whoſe light was out, gave place to the others, ſo that the victory was obtained by him who could come firſt at the goal with his flaming torch: The meaning was to expreſs the propagation of ſecrets for the putting out of the torch is the death of a Predeceſſour, ſo that another living with his lighted torch ſucceeds him, by which meanes the rare myſteries of Chymiſtry come ſafe to after generations.

Chymiſtry indeed is a Science above all Sciences, the *Minerva* that ſprang from *Jupiters* braine, an heavenly ray which doth diſplay it ſelfe to the comforting of things below: This is the birth of the underſtanding, whoſe propagation is as neceſſary as that of the body: we may obſerve the antipathy of ſome bodies to others, and we may ſee as great difference in minds: mens diſpoſitions are to be fully known, leaſt a ſword be put into a mad mans hand; for a good thing may be evilly uſed, as wholſome wine put into a ſtinking caske doth change both colour

and

and taste: *Armbomedes* boasted that if he could fix his foot in a sure place, he could by his skill move the whole world, and what would not ill affected persons do if they were masters of such secrets? doubtless they would endeavour the accomplishment of all their wicked devices.

Some may aske why they have such an Election, and do not rather let their knowledge be buried with them (or if not so unworthy) why do they not print, that every one may have, read, and understand their mysteries, or else why do they not chuse more to augment the Fraternity? we shall answer to each of them to satisfie those thus do Question.

First, why do they select a few persons? and will not have their secrets perish? we answer, there is good reason for both. *Augustus Cæsar* would not suffer the *Eneads* of *Virgill* to be burnt although he had designed it so by his will, least *Romes* glory should suffer thereby, and yet this Poet as *Homer* amongst the *Grecians* had instead of Truth produced fictions: And is there not a greater cause why Brethren of the *R. C.* should endeavour the keeping in memory such secrets? may this learning never be forgotten in which there

are

are no Fables but true devine experiments.

We may woefully lament the loſs of ſecrets which being writ have unhappily been burnt, not writ have been forgotten, therefore for prevention of both it is convenient that they ſhould be entruſted in a few hands, and by thoſe careful be transmitted to others. Before the flood, the Arts were engraven on two pillars leaſt either fire or water ſhould blot them out, and afterward (as ſome write) the Cabalyſtical Art was found out, and by word of mouth communicated, and the *Rabbins* have at this day rather a ſhadow then the ſubſtance of that Science.

The Heathens had their Colledges in which were admitted none but ſuch as were of an unblameable converſation and of choice parts; ſo that every one who was educated in a Scholaſtick way was not thought a fit perſon to be of their Societies, but they would picke of the moſt able and they were few, the which rule is obſerved by the Fraternity of the *R. C.* who admitted few and thoſe upon good deſert.

In the next place we come to the reaſon why they do not print and make their knowledge

Knowledge publick? there are many things in Policy, more in Divinity, not a few in nature, which ought not to see the light, but are to be kept in private breasts, least thereby some have written of the secrets of the Commonwealth, no one yet durst reveale the mysteries of God. *Alexander* the great being in *Egypt* learned of *Leon* the priest, that the Gods there and those which were every where else worshipped as *Jupiter*, *Dionysius*, *Mars* and others were no Gods, and He, by letter informed his mother, but commanded that the Letter should forthwith be consecrated to *Vulcan*, least the multitude adoring those Gods should run into confusion: so likewise in Nature if their mysteries were knowne, what would become of order? but indeed how can that be called a secret which is revealed to many: though many may be judged fit persons to receive the knowledge; yet few have such command over themselves as to keepe them, who will tie his tongue and deny himselfe the liberty he might otherwise enjoy? very few will let their words by long abiding there corrupt in there mouths, an ancient Philosopher being accused of a stinking breath, said, that

that it was caused by letting secrets putrifie in it.

Why all who are desirous of the Fraternity are not chosen, is not their fault, but the others lottery: in courts they are soonest promoted who are most pleasing to their Princes, and they who are known preferr'd before the strangers, although their parts be better deserving, but of this Law enough.

CHAP. XVI.

The fift Law: that the letters R. C: *shall be their seale, Character, and Cognizance.*

THe *Egyptians* had two sorts of letters, the one holy called Hieroglyphicks, onely known to the Priests; the other prophane commonly known: The Holy were the images af Animal vegetables, or mathematical Figures engraven in marble, which yet are to be seene at *Rome* being

ing yet brought whole thither in *Augustus* his raigne, for the impression being inward, it will endure long. The Proflune were made by lines, as the Greeke and Hebrew, the Priests used both the one to the Commonwealth, the other to the wise and learned. Hieroglyphicks were signes and Characters of deep knowledge which none might expound to others under oath and the pleasure of the Gods.

Junior Philosophers have employed all their paines and study to finde out the meaning of these Hieroglyphicks: the Phenix (properly belonging to Chymistry) was accounted a creature dedicated to the Sun, and this Embleme agrees to all the holy marks: so likewise the *R. C.* have diverse letters to discover their minds to their friends, and to conceale it from others.

Their Characters are *R. C.* which they use that they may not be without Name, and every one according to his capacity may put an Interpretation upon the letters, as soone as their first writing come forth; shortly after they were called *Rosie Crucians*, for *R.* may stand for Roses and *C.* for Cross, which appellation yet remaines, although the Brethren have declared

clared that thereby they Symbolically mean the Name of their first Author. If one man could pierce into anothers breast and espie his thoughts, we should need neither words nor writings; but this being denied us, and onely granted to Angels, we must speake and write each to other. These Letters do contain the whole Fraternity, and so darkly, that you cannot by their Names know their families, by their families know their persons, by their persons learn their secrets.

Each order hath its Formalities and coat of Armes or Embleme, The *Rhodians* have the double cross, they of *Burgundy* the golden fleece; others a Garter, in honour of a woman who lost her garter in a dance, The Brethren have the letters *R. C.* and as some of the others are Hieroglyphicks and serve to cover mysteries; so the Brethren have a particular intention in this. I am no soothsayer, no prophet, yet under favour I have spoken to the purpose in my other books: for *R.* signifies *Pegasus*, *C. Iulium* if you look not to the letter but right interpretation; have a Key to open secrets, and attain the true knowledge thereof. *D. wmml. zii. w. ſggg bka x*, understand if thou canst, thou needst make no further search: Is not this

a claw of the Rosy Lion, a drop of Hippocrene? and yet I have not been so unfaithful as publish their holy mysteries; for no man can picke any thing out of it, unless he is very skilfull both in words and things. Some out of proper names will make Anagrams, see what is included in *R. C.* the Rosy cross γλυκίπαρος *Ha, Ha, Eheu*, in the same is contain'd a laughter and a complaint, sweetness and bitterness, joy aud sorrow, for to live amidst Roses, and under a crosse are two contrary things. Man being about to be borne partly by change of places, partly by the navel string cut, is said most commonly to shed teares, and rarely doe rejoyce; so there whole life is but a continued sorrow, and have more of the Cross then Rose in it: But I rather take *R.* for the substantial part, *C.* for the Adjective which holds not good in that interpretation of the Rosy-Crosse.

The *Cæsars* of *Germany*, *Charles* the Great *C.* his Successors were wont to use hand seals, and to set them to their subscriptions, it was meet that the Brethren should not be deficient in this, and therefore let Ingenious persons judge of this Anagram,

For

For in this *R. C.* are Acrostiks, diligence will finde out the rest: But none I hope will bee so foolish as to thinke any vertue to lie in this Figure, as it suspected to be in the word *Abracadabra*, for we mean nothing less, but we have onely given in our verdict, and let others have the freedome as to have their opinions: But we matter not words; but look more after things, for things should be although they were unnamed, but words are without things vain and insignificant. When a certain King threatned the *Lacedemonians* for their long letter, and desired a speedy answer, they sent back one, these letters *O X*, by the one meaning that they would Not, by the other that they valued not his threats one jot; so that multitude of words are oftentimes to no purpose, and a few carrying weighte in them may be sufficient.

Hence these Elements of the letters are

not to be sleighted, *R. Rubies* madnesse and the middle, *L. Luna* the Moone doe expresse, for if the Sun be between them, they make an heart, which is the first thing in man, and if it is sincere may be an acceptable sacrifice to God.

CHAP. XVII.

Concerning the sixt and Last Law, which is, that the Fraternity of the R. C. shall be concealed an hundred yeers.

WHen the common people take notice of the secret managing of puclick affaires, they because of their ignorance, suspect it to be a plot upon them, and openly censure it, as not fitting to see the Sun; for treacheries and wickednesse desires the night and darknesse to cover and conceal them, and therefore actions are bad because they are private.

Besides the rude multitude many gra-

ver

ver heads have inconsiderately called apparent things good, and the other nought, saying, if they be vertuous, why should they not be known that they may be embraced by honest men?
as if all lawfull secrets because of their lawfulnesse were to be made publicke: would it not savour of folly if a Princes treasure because it was rightly gained should therefore be exposed to all men? surely such an opinion would onely become a thiefe and robber.

The Brethren are thought guilty of concealing themselves, for they might probably doe more good if they were knowne, because they should be sought after, and have opportunities put into their hands, and why will they keep close both their persons and place; but let us consider that they travel; and they, as all wise men else, acknowledge no particular Countrey, but the whole world to them is as their own native soile, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falshood and deceit, no truth, honestly: He who is knowne by his Family, name, or office may be taken notice off to his disadvantage.

The Scripture calls men pilgrimes, who have no true countrey and home but heaven; so that men are strangers and travellours in their own land, in their inheritances, and why then may they not scarcely be known to live when they shall not abide long? Their actions are such as become those who hope to appeare and shine in Heaven though they are obscure below.

How great is their madness who spend their times in drunkennesse and gluttony, who are known by their vices; or imitate him who boasted that he never saw the rising or setting Sun, and had no God but his Belly: whatever is rare and brought from far Countreys that they desire to eate, as though the whole world in short time should be devoured by the filling their gutts more then their braines; perhaps, these may have Rational souls, but so clogd that they cannot soare aloft who drink not, eat not that they may live, but live to drink and eat.

The *Lacedæmonians* placed drunkards before a company of children, that they seeing the abominable naughtinesse and deformity, might shun and hate that vice, as *Lycurgus* commanded: but such beastly

persons

persons do very often draw in others who keep them company, and their sight is too too often dangerous and destructive.

Wherefore such vices should be covered as filthy, that others may not be provoked and stirred up to the like enormities; nay let such things not onely be conceal'd but buried, and things more profitable be used in their roome: But if all good and honest secrets were brought to light, I dare say, the Fraternity of the *R. C.* would not be the last as having no cause of fear upon them, but I doubt whether yet we shall see those happy daies.

There are many things bad which by custome have been in good esteeme, and the continuance of vice makes it be thought at length Vertue: The Brethren would give no occasion of suspition, for that which is not known, cannot be practised; without practise no custome; without custome no such mistake, although their being altogether honest need not be so censured or entertained.

Besides, perhaps the First Author by the Law that the Fraternity should be concealed an hundred years, would give the world time to lay aside their vanities, folly and madnesse, and by that time

be fitted to receive such knowledge.

And truly every man that hath eyes may see a great and happy change in the world, that many rare inventions are discovered, many abuses in the Arts rectified; and that they shall shine to perfection, and what then should hinder but that the name of the Fraternity should be published in their *Fama Confessione* and other books?

Two hundred years are past since the first Law was made, *viz. ab A. C.* 1413. in *A. C.* 1613. about which time the *Fama* came forth: although there is no cleare manifestation of the discovery, yet it may sufficiently be gathered out of it, and afterwards the tombe of the first Author being opened, which was *A. C.* 1604. to which adde the years of the prophesie, after 120 years I will be known, for 106. *ab A. C.* 1378. doe make 1484. and afterwards 120 doe make 1604: Some having this from their Predecessours have certainly affirmed this Truth.

CHAP.

CHAP. XVIII.

Concerning the advantage or disadvantage arising to Learning from the totall concealment, or discovery (as now is) of the Fraternity of the R. C.

I Cannot imagine that any man can justly accuse me for my prolixity on the the Lawes of the *R. C.* perhaps some may suck spider like out of wholsome flowers destructive poison; and that which to others is pleasant and sweet, to them disaffected may seeme loathsome and ugly: they erring and being vaine themselves, scoffe and laugh at our Fraternity, scorn their lawes; say they, what benefit shall we receive from the discovery of them? indeed we doe heare that many under that title doe abuse themselves, and cheat others, for by such relations they vent their sophisticated drugs, and confuse all methode in medicine.

We

We do not deny but that the best thing may be abused, but that is not to be charged upon the thing it selfe; but upon the person so imploying of it: so none can truly say that the Fraternity and Lawes thereof are unlawful, whose institution and intention may be justifyed; but yet envious persons who have devoted themselves to malice may carpe at them; and endeavour the dissatisfaction of mens minds, wherefore in this Chapter we will shew the profit and disprofit arising either from them detected or concealed.

There are four kinds of Good, Necessary, Honest, Pleasant and Profitable, by each of them men may be drawn to the affectation or disrelish of any Subject; the two first amongst these have the prehemincncy, the others are of less authority; but yet very often the latter prevaile above the first, and many had rather enjoy pleasure and profit sutable to their natures; then the others as being somewhat harsh, wherefore we will treat of them, but not as separated from necessary and honest Good.

To what purpose should there be such a Society, if the profit and benefit thereof should be wholly concealed? the *Ethiopians*

opians and *Indians* having never heard of their *Fama* and Confeſſion are not taken with the Fraternity, but if they ſhould believe that there is ſuch a ſelect company of men, yet they would be heedleſs, becauſe they ſhould receive no advantage by them: we care not for the richeſt minds, if we cannot enjoy them, and affaires tranſlated at a great diſtance from us, are nothing to us, we do not take notice how the *Indians* fight, and they neglect our Arts.

If the Fraternity had not made known themſelves, there might ſeeme to have no great damage thereby accrewed to learning, ſince it is not more augmented; for heretofore cure of diſeaſes, and preſervations of health were practiſed and profeſſed, the Sciences have been ſo reformed, eſpecially the laſt hundred years paſt, that they have attained their utmoſt perfection: On the contrary if the Fraternity had been concealed, many might have great hopes and expectations of profit, for all kind of curioſity had been laid aſide, men would not have vexed themſelves with ſearching dilligently after them, whom they ſhould with the greateſt difficulty hardly find, ſo many deſires had not been unſatisfied, ſo many promiſes

miſes fruſtrated, ſo many ſighs and teares vain: laſtly, no occaſion of confuſion, but, becauſe all theſe things are ſo falſe and abſurd we ſhall not think them worthy of an anſwer; we ſhall therefore proceed to the profit of the Fraternity as it is detected and made known. There is in the world ſuch an abundance of all things by the diverſity of Species; multitude of Individualls that it is almoſt impoſſible to diſcerne either their increaſe or decay. Hence is it that perſons of Quality being taken away by death are not miſt, becauſe others do ſucceed them, and the riſing Sun makes us take little notice of the Set.

Had the Fraternity not been diſcovered, the world had lacked nothing; for that which is unknown is not deſired and ſought after, & the abſence of it is no loſs, and we doubt not but that there are very many ſuch things in nature: who ever dreamed of a new world now called *America* before it was found out? who thought of uſefulneſs of writing and printing till they were invented? but now it is ſufficiciently known what benefit the whole world receives by them, although there ſeemed before to be no want.

For

For as no line is ſo long, nor any body ſo big, to which ſomething cannot be added; ſo the perfection of the world was not ſo abſolute but that it was capable of addition.

Thus the detection of the Fraternity did encreaſe the worlds glory, and we ſhall ſhew after what manner, *viz.* by revealing ſecrets and finding out others much conducing to the profit of mankind.

The Poets report of *Anteus* that he fighting with *Hercules*, and by him beaten often to the ground, did as often recover himſelf by vertue received from the touch of the earth (for he was thought to be Sonne of the earth) by which help he was alwaies victorious, till he ſtrove with *Hercules*, who finding out this myſtery caught him in his armes and holding him in the aire cruſhed him to death. By *Hercules* is underſtood a laborious and skilfull Philoſopher, by *Anteus* the ſubject to be wrought upon in which are contrary Qualifications: This matter is not eaſily known, becauſe it lies hid every where, and at the ſame time lies open, underſtand the firſt in reſpect of mens intellects, the other in reſpect of Senſe, and if it were known

known, yet the preparation is so difficult little good can be expected, The Philosophical earth is his Parent whose vertue is not easily attained, Hence it is that this *Anteus* is secretly strengthned from his mother, and so all endeavour of killing *Anteus* is in vain and to no purpose.

Therefore *Osyris* being about to travel into *India* did not unadvisedly consult with *Prometheus*, joyn *Mercury* as a Governour, and *Hercules* as President of the Provinces, by whose direction and his own industry he alwaies accomplished his end, he used *Vulcans* shop, the golden house where *Apis* is fed and nourished, for those three forementioned have their severall offices in the Philosophical worke: but some may say what is this to the Fraternity of the *R. C.*? it properly appertaines to them, for they have overcome *Anteus*, they have sufficiently declared their *Herculean* strength, the wit of *Mercury*, and the Providence of *Prometheus*: This, this is the knowledge in which the Fraternity is skilled, fetched from the innermost depths of nature; which to neglect or to suffer to perish were folly and madness: There is no *Chymist* who understands not what we mean.

They

They who take a voyage to the East-Indies, cannot be without sweet fresh water, and if they finde out a spring, they take a speciall notice of it, set it down in their writings, that others travelling that way may enjoy the like benefit, much greater reason is there that in the Philosophical voyage, having gotten a fountain sending forth pleasant streames, which can easily quench thirst and satisfie, how great reason is there that this should be highly esteemed and valued: I mean here the Philosophers living water and not any dead, which when once attained, the whole businesse will succeed, for the whole work is perfected by one artifice, by one way, by one fire which is natural (not neglecting the other three, unnatural, against nature and occasional) in one vessell, at one time, with one labour, which must be cautiously understood.

2. The Book M always in the hand and minde of the Fraternity, and transmitted still to posterity, doth sufficiently lay open the knowledge of this Nature, In which Book is contained the perfection of all the Arts, beginning with the Heavens and descending to lower Sciences. For the mind of a wise man covets after the knowledge

ledge of all truths, to confute errours, and to adorne it selfe with glory and excellency, but this is not obtained by idle vain Speculation; but by diligent practise which is the onely true wisdome: 3. I have spoken enough before of their remedies for the cure of diseases. 4. The Brethren lastly have a secret of incredible vertue, by which they can give Piety, justice and truth the upperhand in any person whom they affect, and suppress the opposite vices, but it is not my duty to express what this is: I beseech the Great God who governeth the whole world by his providence, so to dispose of all things that such mysteries may never be lost, but that the whole world may receive benefit thereby; and that hereafter men may not think it sufficient superficially to look into nature; but deeply prying into it may have more knowledge of God the Center, and praise him alwaies for his Goodness.

CHAP

CHAP. XIX.

That many Fables have passed under the name of the Fraternity, raised by the multitude who alwaies misjudge of that which they doe not understand.

It cannot be otherwise, the Fraternity being in respect of it selfe well known, in respect of the persons thereof concealed, but that many strange, horrible, and incredible falsities should be cast upon them: for if we hear, see, or by any other sense have experienced any thing, yet in discourse this will be altered, if not altogether changed, because he that relates will either adde or diminish; and the other not apprehending it aright, or perhaps failing in memory, or for affection favouring or envying the business, will unfaithfully report it: They who want those two faculties of memory and judgment are not competent judges in matters of so great concernment; what can a blind witness affirme that he saw? one deaf that he heard? or one not capable of understanding that he apprehended? for all these mistake one thing for another, they blame the subject and not them-

ſelves; they ſupooſe all things as low as their parts, and becauſe they want abilities, they acknowledge no deficiency: whoever they are who ignorantly or maliciouſly doe caſt out any words aiming thereby to wrong the Fraternity, doe onely expoſe themſelves; but let theſe geeſe kept onely to fill the belly leave off to hiſſe at our Swans: The water of which we now ſpeak, is not that in which fiſhes doe ſwimme; neither is this a fit ſtudy for ſuch doltes and blocks. Leave off to diſcover what you are by your idle words: Learned and wiſe men are not cenſured by them, and why ſhould they receive evill for good? But ſome may aske, what Fables are thus vented againſt the Fraternity? we anſwer, that many have detracted and traduced their innocent *Fama* and harmleſs confeſſion, that they have accounted them Hereticks, Necromancers, deceivers, diſturbers of the Commonwealth: O harſh times, O evill manners! what is the world come to when ſlanders ſhall paſs for Truths, and they who devote themſelves to God, holineſs, and make the Scripture their Rule, ſhall be called hereticks, when they who ſtudy the depths of Nature ſhall be accounted conjurers, when they who make

it

it their buſineſs to doe good to others, ſhall be eſteemed cheaters; laſtly when they who doe to their utmoſt power advantage their Countrey, ſhall be held the greateſt enemies thereof?

I can think theſe abſurd railors to be none others then thoſe who are imployed in the diſtillation of ſimple waters for Apothecaries; they hate nothing more then learning, and count themſelves ſo much happier by how much more ignorant; and ſome (I confeſs) acting from a more noble and divine principle, have enlarged minds, willing and deſirous to contain the Univerſe, who doe not onely imploy their time in ſtudy and meditation, but experiment what they learne; a wiſe man endeavours after the knowledge of all things; as a Prince hath intelligence of all tranſactions, and as by the one he is diſtinguiſhed from a fool, ſo by the other from a peaſant; But the Fraternity doe imitate both, ſo that nothing is wanting to hinder their perfection.

As for that reproach they lie under concerning their diſturbing of the Commonwealth, it is altogether falſe and by them coined; therefore let it return upon the firſt broachers of it, to whom it properly belongs as being their owne: they

might justly complain of such indignities offered to them, but they account it vertuous to suffer.

That there are so many Heresies abroad in the world, is not to be charged upon the holy Scripture; but the obstinacy of men forcing the text to confirme their will, is to be check'd; so it is no fault of the Fraternity that they are abused, but theirs who are so wicked as to calumniate them; for if to accuse any man were sufficient to prove him guilty, justice and injustice, truth and falshood, white and black would not be distinguished, which is altogether unreasonable.

CHAP. XX.

That the Brethren of the R. C. *doe neither dreame of, hope for, or indeavour any Reformation in the world by Religion, the conversion of the Jewes, or by the Policies of Enthusiasts which seemingly would be established by Scripture, but that they both acknowledge and shew themselves lovers of truth & justice.*

AS that which in the day time most runs in mens thoughts, doth in the night

night disturbe and work upon their Fancies; so every man is careful to let no opportunity slip of indeavouring to accomplish his intention; they who set their minds upon riches, are very laborious and painful to advance their estates; they who bend their thoughts to change Commonwealths, to alter Religion, to innovate the Arts, make use of very often most despicable instruments to doe their business: from this spring head hath issued many murmuring streames; such Causes (I say) have produced many tumults and confusions in Commonwealths, where men have been acted by vain thoughts and foolish dreames, as it now doth evidently appeare both in the *Anabaptists* and *Enthusiasts*: are there not many even in this our age, who being ambitious to be ringleaders in new waies, instead of a Reformation, have disturbed all order, and law? they forsooth would have Religion and Learning suit with their fantastical opinions.

As soone as these had heard of this Honourable Society, they assured themselves that their desires would have an happy issue; for knowing that these Brethren were able in learning and riches, they doubted not but that they would imploy

imploy both those talents to cause an Universal Reformation in the world; they therefore immediately promised to themselves one Empire, one Religion, unity and concord; but in all these things they were belyed and abused; for they did never assert any such things; neither is there any ground of them in their writings: Out of their Books something may be gathered concerning the Reformation of the Arts which was indeavoured by the first Author about 217. years agoe, about *A. C.* 1400. and at that time they had need of a Reformation; witness the labour and study of eminent men who have to good purpose spent their time to promote learning, as *Rudolphus Agricola*, *Erasmus Roterodamus*, *D. Lutherus*, *Philippus Melanchthonus*, *Theop. Paracelsus*, *Joh. Regiomontanus*, *Copernicus* with many others: and there is no doubt but the Arts may be more encreased, their lustre more polished, many more secrets discovered. But herein Religion is not at all concerned. Let *Rome* therefore that Whore of *Babylon*, and her Idolatrous affecting an Ecclesiastical tyranny, who with mennacies makes not onely inferiors, but Kings their slaves and vassals, who belch out proud words against the true Church of God, without any

any attempt of the Fraternity, forſaking their toies and vanities, their blaſphemy & prophaneſs, return into the right way; ſo may a reformation be produced, and piety and religion ſhall flouriſh. I fear yet that theſe as they who are rich and powerful will not judge that true which may any waies prejudice them, they I doubt will not embrace naked Truth, honeſt ſimplicity: But ſuch Reformations belong more to God then man, who can turn the hearts of men at his pleaſure, and ſo diſpoſe all affaires that a ſevere checke may be put to the growth of Popery. However the Brethren (as all good men ought) count it their duty to pray for and expect ſuch a Reformation: the buſineſs lies more in the inlightning of the underſtanding, then changing the will, which is Gods own work; for he gives to doe and will as he thinks fit: who can (although he had the power of miracles) convert the obſtinate Jewes, when the ſcripture more confounds them and becomes a ſtumbling-block? Obſerve how their own writings doe diſagree; how one thwarts another; and yet they conſider not that wherein is concord. As for your *Enthuſiaſts* their Revelations of which they ſo much boaſt, are ſometimes to Sin, but

but that cannot be from God; doe they not dreame interpretations on scripture, and when either the Devill doth delude them or they are distracted, they count their conditions happy: they acknowledge no superiority, though commanded and allowed in the Scriptures: But our Brethren have alwaies had one amongst them as chiefe and governour to whom they are obedient; they pitty such persons whom they finde cheated and often possessed; lastly, as it is impossible to separate heat from fire, so its as impossible to separate Vertue from this Society: they bestow their time in duty to God, in diligent of search of the scripture, in charity, in healing gratis, in experimenting the secrets of Nature: they have the true Astronomy, the true Physicks, Mathematicks, Medicine and Chymistry by which they are able to produce rare and wonderful effects; they are very labourious, frugall, temperate, secret, true; lastly, make it their business to be profitable and beneficial to all men, of whom when we have spoken the highest Commendations, we must confess our insufficiency to reach their worth.

FINIS.